

# Christian Reflector.

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CYRUS P. GROSVENOR, Editor.

## THE CHRISTIAN REFLECTOR.

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### CHRISTIAN UNION.

Last week, we promised to publish the following Editorial article from the "Union Herald," a religious, and in many respects, a very valuable paper published in Cazenovia, N. Y. We stated, also, that the Editor had misapprehended our meaning. We are not disposed to impute this to any wrong feelings in brother Myrick. He, undoubtedly, anxiously desires to see all Christians united in truth and love, and is honestly laboring for the accomplishing of so desirable an end. We, surely, have no disposition to throw any obstacle in the way of so good a work, and we think that we shall not, if we append to his article a few notes explanatory of our views. Neither have we any unkind or unbrotherly feelings towards Br. Tucker, the writer of the letter alluded to. We do regard him as mistaken in supposing that a Baptist Anti-Slavery Convention will do no good. We take it that Br. Tucker is what is called an open-communion Baptist, and this fact may have some bearing on his mind in regard to the question now at issue. Our readers, we believe, will give Br. Myrick's article a candid perusal, together with the remarks we may append.

"CHRISTIAN REFLECTOR.—J. N. T. TUCKER.—The Editor of the Christian Reflector has noticed the article, published in the Herald of March 9th, written by J. N. T. Tucker, in relation to the propriety of calling a Baptist Anti-Slavery Convention. As friend Tucker is absent on an agency West, we will presume to reply to some of the remarks of the Editor of the Reflector.

1st. In alluding to the article of Br. Tucker, and after having tabbed his objection to it, he inquires: "Do Missionary meetings tend to put those who attend them to a state of quietude and inaction? We think otherwise." If the Editor of the Reflector will examine the article of friend Tucker, he will see that he has misinterpreted him. He did not even intimate any thing like this. It is probable this is a mistake of the Editor. The words of Br. Tucker are: "It appears to me that the practice of calling denominational or sectarian abolition Conventions is detrimental to the cause of Emancipation. Why? Because such a course tends to encourage inaction." What is there said in this remark concerning "Missionary meetings"? Not a word. Br. Tucker was aiming his remarks against sectarian combinations. 2d. He approves of organizations in every good cause; but he sees the flood of evils resulting from these sectarian movements, and his heart bleeds in view of them. His object is, to prevail upon the sacramental host to act together, irrespective of their party distinctions. He is fully aware, that there are many professedly benevolent persons who cannot be prevailed upon to put forth their efforts to support a good cause unless they can labor under a sectarian banner. He knows that such benevolence is supremely selfish; and that such persons are not to be trusted. He has seen enough of these party movements. His soul is sick of them. He believes that such persons do not act upon principle; and the more we are blessed with them, the more the cause is cursed. We too are fully persuaded that those persons who cannot be enlisted in a good cause, unless it be under a sectarian flag, had better stand aloof. Sooner or later they will bolt. 3.

The worthy Editor of the Reflector, says again: "In regard to its bearing on the harmony and integrity of the Anti-slavery cause, which the Liberator fears may suffer from it, we are of opinion that such fear is as groundless as the fear that the missionary cause will suffer by reason of each Denomination being separately engaged in it; and who believes that such is the case? On the contrary, we believe that, while Denominational distinctions exist, such separate action contributes essentially to the peace and consequent efficiency of the whole. If we were disposed to create dissensions and animosities among the different Denominations, we would urge the coalescence of all in one great Society; for then would spring up strife for the major voice in the management—jealousy and distrust, among the members; and the mountain falling would soon come to naught.

"Some experiments have already given indications not to be misunderstood. The American Bible Society has recently been divided for similar reasons. With us it is a maxim that division in peace is wiser than division by war."

To the above observations, we reply, that it is a truth as clear as the sun, that the sectarian organizations in Missionary operations comprise one of the greatest hindrances to the advancement of the cause. 4. Their influence upon foreign movements are similar to their influence upon home operations. Ask the infidel world what is the effect of these divisions upon their minds. What, Br. Grosvenor! Does unity create "strife"? 5. Does obedience to the command of God, "let there be no division among you," tend to "jealousy and distrust"? 6. Will the answer to our Savior's prayer under the "members" of Christ's fold, and crush the rising hopes of the holy

fraternity? Will a house united together, constitute the cause of its overthrow? Why has the Holy Ghost recorded the interesting truth, in relation to the first disciples, that "they were of one heart and one soul"? Br. Grosvenor, is it true, that the professed household of faith have become so corrupt, that they cannot unite together in promoting the cause of righteousness, without ruining the cause in which they are engaged? If this be true, our prayer to God is, scatter these organizations to the four winds! As with ancient Jerusalem, so let it be with the sectarian Churches; leave not one stone upon another! Yes, and God will do it, if it is their condition. But, brother, Christians can act together. 7. They will act together, or God will soon lay the Church in the tomb. Upon the theory of our good brother, we ask, where are the declarations of God, there "shall be one fold and one shepherd"? That they "shall all see eye to eye"? Brother, your theory will not do. It is in contact with the Holy Scriptures. Your party Conventions, and party Missionary Societies, and Sectarian Bible Societies, and party Sabbath Schools, &c., are only keeping back the glorious day of universal love, and preventing the coming of "the kingdom of God." Dear brother, for Heaven's sake, for the Church's sake, for bleeding humanity's sake, do look at this subject again. 8. Your Christian heart will feel. Your party predilections will begin to yield. Your heart will begin to expand. You will begin to cry mightily, "Lord, let thy kingdom come!" We are ready to admit, that an amalgamation of the sects with their sectarian feelings at work, would produce an explosion that would smother them from each other as far as the East is from the West. But, we repeat it, Christians can live and act together, or farewell peace, truth and heaven!"

1. We think not. We referred to the influence of "Missionary Meetings" to illustrate our view of the results which may be expected from Abolition Meetings constituted in the same way; i. e. Baptist or denominational meetings or Societies, instead of "tending to inaction," have aroused the energies of the Baptist Churches on the subject of Missions; and, as the proposed Convention is not to be any more sectarian, than are those Societies, "inaction" is not to be expected as a result of such measures.

2. So we suppose; and we think that, to be consistent, Br. Tucker must raise the same objection to Baptist Missionary "combinations." If "his object is to prevail upon the sacramental host to act together, irrespective of their party distinctions" on Slavery, why not on every other subject? Perhaps he would. But, organized as Denominations now are, we must now think it desirable to use these organizations to accomplish a great and good object immediately, rather than to defer such action until we shall have discussed and settled on the only right and safe ground, that of truth, all those points of difference in doctrine and ecclesiastical practice, which at present distinguish the different sects.

3. Very true; but since we have neither so acted ourselves nor advised others to act on sectarian principles, we do not feel the force of the remark. From the formation of the American A. S. Society, we have been a member of it, and we hope to continue such till death, if the end for which it was formed shall not be obtained before—the Abolition of American Slavery. And in our remarks on which the Editor of the Herald comments, we expressly disavowed any sectarian purpose in desiring a Baptist Convention, and expressed the desire that all denominations might co-operate in the work. Our words were—"It is not to foster sectarianism, but to bring a great Denomination to combine and organize their powers, the more efficiently to act in concert with other denominations already so constituted."

We see not how we could have been more explicit; but we said more—"We do desire co-operation and the most friendly co-operation, &c. Let the American Society and the State Societies continue to combine all denominations in the general management of the Anti-Slavery cause. But for the purpose of carrying out the light through the whole of each denomination" &c.

Is there any thing of Sectarianism in this? We think there is not, and that one might as well object to the formation of an American Society on the ground that it does not embrace all nations and is, therefore, "selfish," as to object in the case under view.

4. If Br. Myrick means, as we suppose he does, that the existence of sects in the Church is an evil and a hindrance, we heartily agree with him; and every thing but truth, would we joyfully sacrifice to melt all denominations into one; but as nothing but truth can ever make all one, we must adhere to that, at every hazard. In saying this, we do not claim that we are infallible—that we are sure of holding no error. But, if we, as Baptists, hold any error, let there be "free discussion"—let our brethren who differ from us, do as Br. M. has done in the present instance, and endeavor to show us the error.

5. Yes. Let the last sentence but one in Br. Myrick's article testify. Union of heterogeneous materials "would produce an explosion" &c. The writer has expressed himself more strongly and perhaps, more happily, than we did, but as we said last week, he has expressed precisely what we meant in the passage quoted in the article.

6. "Obedience to" all the commands of God would unite the Christian world in a most happy fraternity. To effect this object is the duty of every Christian. But Br. Myrick will suffer us to say here that, in our opinion,

all attempts to produce a "Union" in any other way will widen existing divisions and not heal them.

7. So they can, Dear Brother, we will say in reply. They can act together so far as they are agreed, and they can be perfectly agreed, if all will "walk by the same rule." It is our daily prayer, that we "all may be one." Why we advocate denominational action under existing circumstances, on the subject of Slavery, has already been explained; and we will only add, on this point, that we desire the Union of both individuals and denominations in this holy work of Freedom. Indeed, we did express the same things in the article reviewed by Br. M.

8. We assure our respected Br. M. that we have looked at the subject "again" and again, with intense interest too, for years, and have long been persuaded that, if by "Union" in the truth, all Christians should be made "one," in the Savior's sense of the word, an indefinitely greater amount of good would be accomplished by their efforts for the conversion of the world than now is. To effect such union we pledge the small portion of influence we possess; but (we cannot believe he would) would our brother M. or Br. T. have us, or allow himself, to seek union irrespective of "the truth as it is in Jesus"? If not, let us carefully review our sentiments and practices, trying them by the only standard, and whatever is erroneous or wrong, abandon. "Prove all things, hold fast that which is good," and of course, let go that which is evil. Then the Christian world is one.

We predict that our "Baptist Convention" will not tend to either "inaction" or sectarianism.

For the Christian Reflector.

Dana, April, 1839.

Mr. Editor.—Taking a deep interest in the cause in which you and your brethren are engaged,—that of disseminating truth, and of endeavoring to enlighten the minds of the dark and benighted, in relation to the subject of American Slavery, I deem it no less a privilege than a duty incumbent upon myself, as a preacher of the Word, and a breaker of the "Bread of Life" to the famishing, to lift up my voice, though feeble it may be, through the Medium of your paper, in behalf of my brethren, whose souls as well as bodies are bowed low to the earth, by the galling chains of slavish darkness. Being an agent of the "Home Mission" cause, and having labored for years past for that object, my residence, of course has not been permanent, but duty to the trust reposed in me, has called me to various sections of our land—to the northern and southern; and my calling has thus afforded me an opportunity of judging in a great measure, of the immense amount of moral darkness which pervades the country, upon this subject, in men, who, upon other subjects of less importance, have clear and decided views,—who pride themselves in discriminating between right and wrong,—yea, men who are the very bones and sinews of our nation, and upon whom, in a great degree, rests the prosperity of our beloved, and highly favored republic. Strange infatuation! that mortal man, of high intellectual endowments, to whom has been given a soul that is destined to live beyond the transient scenes of time and sense, and who must shortly lay down his body in the dust, will not be aided by the light of reason, to help in removing from our soil the greatest stain which can darken the otherwise fair page of our country's history. Is it possible, that in America, republican America, there can be such gross inactivity upon the subject, which is undermining the civil, I may say, religious liberty, which our ancestors died to secure, and which they trusted they had based upon a sure foundation? Can this nation long bear up under this immense amount of guilt, while there are three millions of human souls upon her soil, each crying to heaven for redress? No, it cannot. A dark cloud is gathering thick and fast around us. High heaven cannot remain unmoved, and mercy cannot long hold back the arm of justice. The retributive hand of justice will not be stayed, and unless there be many, like Jonah, to "cry aloud in our streets," this nation must, as would have been the case with ancient Nineveh, had her inhabitants not repented, be overthrown.

Brethren, we have remained too long inactive,—we have not paid due deference to the command, "Cry aloud, and spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." Though this command was given to the prophet of old, yet it is a command as clearly and equally incumbent on us at the present day. Brethren, we have not taken hold of this subject as we should. To accomplish an undertaking, no matter what it be, cannot be done without exertion and perseverance, and so it must be while domestic slavery burdens our soil,—the friends of humanity must put forth their best exertions, and persevere in them until the work of placing Africa's sons upon an equality with other men shall be accomplished. Already I conceive the great work to be commenced of ridding our soil of the worst curse that can rest upon it,—SLAVERY. At least, we trust, that the friends of the oppressed have taken a decided ground, and will persevere until the object shall be accomplished. Yes, we hope that the day is already dawning upon the oppressed in our land, which is to usher in a day of freedom both to their bodies and their souls, which has been so long desired by true philanthropists. And, brethren, if the sun is rising to give light to the day that shall see the emancipation of millions, shall it go down at noon, or forever

set in obscurity, while we have the means in our power of increasing its lustre? No, we trust that this generation shall not have passed away, until this day star shall have arrived at its meridian,—when no cloud shall intercept its lustre. If we use our best exertions, and persevere in them, to rid our land of Slavery, the object will be accomplished, and future generations will look back upon this period, and bless the day that gave its birth. Dominus vobiscum. Dum spiro, spero.

Yours &c. S. C.

### BARNSTABLE COUNTY A. S. SOCIETY.

On the 4th and 5th inst. a Convention was held in Orleans for the purpose of forming a County Anti-Slavery Society.

The constitution was adopted, the following officers were chosen and resolutions passed. It is gratifying, after so long delay, to see the freedom of "the CAPE" arouse themselves and put on the armor of righteousness."

BERKSHIRE, where art thou?

BENJAMIN DREW, Jr. of Brewster, Pres.

Rev. JAMES LOTHROP, of Orleans.

Rev. JOSEPH MASH, of Sandwich.

Rev. NICHOLAS, Jr. of Eastham.

Rev. FREDMAN MARCHANT, Esq. of Barnstable.

Rev. HENRY STEPHENS, Esq. of Truro.

Rev. JAMES BARNARD, of Harwich.

Rev. PHILIP CRANDON, of Orleans.

Rev. FRANKLIN FISK, of Yarmouth, Secretary.

Rev. ELISHA CROCKER, of Brewster, Treasurer.

Counsellors,

Rev. Samuel Williams, of Brewster.

Rev. Thomas Conant, of Chatham.

Mr. Oliver Smith, of Orleans.

Rev. Josiah Litch, of Barnstable.

Resolved, That the stereotype objection, revived and published for the last time by Henry Clay, that the people of the free states have no right to interfere with slavery, because it is a Southern institution, guaranteed by the constitution or implied faith of the compact, is not only false in point of fact, but in that it cuts the very sinews of the constitution on which the union is based, by denying the rights of freedom.

Resolved, That in the opinion of this society, slaveholding is sinful in the sight of God, and ought to be so regarded by man; not sinful in all circumstances,—and to justify it in any particular circumstance, is to give the oppressor all the license he desires, to hold slaves in all circumstances whatever.

Resolved, That if slavery be sinful, then it ought to be immediately and forever abolished; that this is both the duty of the master and the right of the slave; and that to contend for its perpetuity an hour, on any ground, whether of expediency, pecuniary advantage, or any other, is to set at naught the principles of plain English, a subversion of the principles of virtue and vice, and a direct charge of moral obliquity on the providence of God.

Resolved, That the measures of the abolitionists are nothing more nor less than carrying out their principles as men, as citizens, and as Christians; they are a discussion of our principles from the pulpit and the press—the organization and action of societies—the monthly concert of prayer, and the use of petition and the ballot box; that these measures are not only the natural result of our principles, but the only ones by which they can ever be rendered operative; that they are the proper measures to produce moral reform, and remove national sins; and that to ask or expect us to change or abandon those, is to ask us to leave the slave in his fetters and the master in his guilt, and this whole nation to the merited vengeance due to unpardonable cruelty and hypocrisy.

Resolved, That it is clear evidence of deep seated, wide spread and prevailing corruption and treachery to freedom in the politics of a nation, when an aspirant for the first office in its gift is tolerated in his attempts to acquire popularity, and gain votes, by offering up, in the manner Henry Clay has recently done, the liberty of one sixth part of all its inhabitants, a sacrifice on the bloody altar of slavery.

Resolved, That this lamentable state of political corruption in our nation, is chiefly owing to "a delusion" cherished by "a professedly good people," that they ought not to meddle with politics. They have forsaken the polls, and abandoned the power and rights of the ballot box to the control and influence of political jockeys and gamblers, who have not hesitated to throw any stake which bids fair to elevate them to office. Hence the recent speech of Mr. Clay on Anti-abolition petitions. Hence the threat of Mr. Van Buren to uphold slavery in the District of Columbia with his veto power. Hence the recent attempt to father Texas upon this Union with perpetual slavery in its Constitution. Hence the purpose of Louisiana and Florida, to furnish new territories for slavery, and prevent the escape of fugitives from the Southern prison house of innocence and freedom. None of these dark deeds could have been perpetrated without the treachery of Northern Representatives—inasmuch as the free states have always had a majority in Congress; nor would any of these men have dared to perpetrate these deeds of treason to liberty, had good men, who feared God, and kept his commandments, gone to the polls and done their duty.

Resolved, That no man, who has any regard for the rights of man, and claims of suffering millions, will ever vote for Henry Clay, or Martin Van Buren, for President of the United States, till they repent of their present treachery to liberty, and "bring forth fruits, meet for repentance."

Whereas slavery is itself the creature of law, i. e. political action, and can only be destroyed by the same power that gave it being, therefore

Resolved, That any man to whom, by the potent and sacred right of using the elective franchise, who does not steadfastly, firmly, and perseveringly refuse to give his vote to any candidate for Representative to Congress or for any other station in the gift of the people—especially for the Presidency of the United States—who is not a faithful, true and known friend of universal and immediate emancipation—is not true to the precious interests of humanity; he connives at the perpetuity of the foul system; slips the cable of the noble ship Abolition, and sends her adrift upon a wide and shoreless ocean.

Fifty persons gave in their names as mem-

bers of the newly organized society, and having continued in session two days, after the passage of the following resolutions the meeting adjourned.

Resolved, That two meetings of this society be held in a year.

Resolved, That our next meeting be on the second Wednesday of September.

Resolved, That this Convention tender their thanks to the Society worshipping here, for the gratuitous use of their house during the session of the meeting.

Resolved, That the doings of this meeting be published in the Yarmouth Register, Barnstable Patriot, Liberator, Emancipator, Mass. Abolitionist, Christian Reflector, and Zion's Watchman.

D. WISE, ) Committee  
F. FISK, ) of  
J. LITCH, ) Publication.

### DELEGATES TO THE AMERICAN A. S. SOCIETY.

The following persons have been delegated from the Mass. Anti-Slavery Society, to attend the 6th Anniversary of the American A. S. Society on the 7th of May next.

Boston.—William Lloyd Garrison, Amos A. Phelps, Ellis Gray Loring, Samuel E. Sewall, Joseph Southwick, Henry Chapman, Henry G. Chapman, Simon G. Shipley, Wendell Phillips, John T. Hilton, Thankful Southwick, Joseph H. Baynes, David H. Ela, Edmund Quincy, Maria W. Chapman, Charles Fuller, Oliver Johnson, Joshua V. Himes, Amasa Walker, Mary Ann W. Johnson, Edmund Jackson. New Bedford.—Andrew Robeson, Joseph Congdon.

Fall River.—Nathaniel B. Borden, Gilbert H. Durfee.

Worcester.—Cyrus P. Grosvenor, John M. Earle, Anna Colton.

Leicester.—George B. Earle.

Shrewsbury.—George Allen.

Uxbridge.—E. L. Capron.

Milbury.—Abby Kelley.

Mendon.—Adin Ballou.

Dorchester.—Oren P. Bacon.

Melrose.—Sewall Harding.

Brookline.—Samuel Philbrick.

Newton.—William Jackson.

Watertown.—Stillman Lathrop.

Lowell.—Orange Scott.

Andover.—Amos Farnsworth.

Ashburnham.—George Goodyear.

Cambridge.—Dexter Fairbanks.

Springfield.—Samuel Osgood.

Greenfield.—Wm. Richards.

Northampton.—David Lee Child, Lydia M. Child.

Lenox.—James W. Robbins.

Pittsfield.—James H. Donham.

Cornwall.—Joseph Hurlbut.

Weymouth.—Appleton Howe.

South Scituate.—Samuel J. May.

Duxbury.—Seth Sprague.

Hingham.—Jairus Lincoln.

Abington.—Samuel Reed.

Taunton.—Elijah Bird.

Middleboro'.—Nathaniel Eddy.

Kingston.—George Russell.

Sandwich.—Charles Nye.

Falmouth.—Dr. Belcher.

Lynn.—Wm. Bassett, John W. Browne, Arline A. Chase, Deborah S. Henshaw, Hannah Buffum.

Haverhill.—Ezekiel Hale, Jr.

Amesbury.—Sylvanus Brown.

Salem.—Josiah Hayward, L. L. Dodge, Lydia Dodge.

Andover.—John A. Collins.

Saugus.—Benjamin F. Newhall.

Methuen.—Stephen Barker.

Newburyport.—William Ashley.

Berlin.—Joseph Jackman.

Ipswich.—Josiah Caldwell.

Lynnfield.—John Danforth, Jr.

Gloucester.—Ingalls Kittredge.

Georgetown.—John Burden.

Danvers.—Abner Sanger.

Bradford.—Gardner B. Perry.

Nantucket.—George Bradburn.

### ADVERTISEMENT GRATIS.

Our little girl, on reading in the Barre Gazette the following Advertisement, said—"Pa, I should think the man would be ashamed to tell folks that he is selling Rum."

But, as Mr. Kimball announces his determination to sell and seems to glory in it, and as he is backed up by "the law" in all this, we cheerfully give his advertisement one insertion gratis. If by so doing we shall help him to some good customer whom he otherwise would not have enjoyed, we may reasonably expect his gratitude, at least; perhaps, something more. This as it may please him, however. Will any of our subscribers in Barre give Mr. K. an early call?

### LIQUORS BY THE 15 GAL.

THE subscriber would give notice that he is receiving every week, and constantly keeps on hand, a full supply of the following articles, viz:

Holland and American Gin—St. Croix Rum—New do—Whiskey—Alcohol—Cogniac and American Brandy.

Also, Champagne, Brown Sherry, Port, Sicily Madeira, Sweet, and Muskat WINE, by the quart and gallon; all kinds of Essences—Stoughton Bitters, &c., which he will sell low for cash.

### CHARLES KIMBALL.

Soberly, we are ashamed that such an advertisement should appear in the state of Massachusetts, not so much on Mr. Kimball's account, however, as he is doing nothing illegal, but because our wise law makers, in full view of the evils of drunkenness, have thought it needful to make "the fifteen gallon law." It may be somewhat better than the old fashion of making drunkards, but it does not reach the bottom of the sore. If any thing ought to be done, why not do that which shall be effectual?

TO TAKE GREASE OUT OF SILK. If a little powdered magnesia be applied on the wrong side of the silk, when the spot is discovered, it is a never failing remedy, the dark spots disappearing as if by magic.

From the Christian Register.

The attention of Protestant Christians in Europe seems to be particularly directed, at the present time, to the recent manifestations of the spirit of the *Jesuits*, which has revived within a few years, is as active, though less publicly, as it was two centuries ago; and to the demonstrations among the Jews, of movements, and views, indicating uncommon religious inquiry, and a disposition to return to the land of their remote progenitors.

The subject, first intimated, excites great interest, and no little anxiety; among the members of the church of England. Formerly, and for two centuries past, the English episcopal hierarchy was more disposed to tolerate, if not to unite with Catholics than with dissenters. And it was evident to all intelligent observers, that there were far more points of agreement between the forms and ceremonies and clerical grades of the established church of England and the Romish religion, than between the former and the dissenters of all descriptions.

The prelates and the lay members of the English established church were more ready, generally, to apologise for the Romish Catholics, than for such as have become more reformed. The latter have been censured as levellers and disorganizers, and schismatics, while much respect and deference have been shown to the ancient church, and for its venerable forms and ceremonies. The last London Quarterly, conducted, as is well known, by high churchmen, has sounded the alarm in England, with intent it shall be heard through Protestant Europe, in consequence of recent movements and measures and declarations among the Romish prelates. It is asserted, that for more than twenty years, the intolerant spirit of papacy has been engaged in preparing the priests of that connection for united action, in opposition to all Protestants, and for making converts to and increasing the power of the Romish church; that the order of the Jesuits has been revived, and favored by the Pope and the college of Cardinals; and has been honored and employed in spreading catholicism according to their ancient opinions and views. Several Romish bishops and archbishops in Protestant Prussia have been detected in fomenting opposition to the laws of that country, which are favorable to the Protestant interest; and charged with teaching the odious and dangerous doctrine, that no faith is to be kept with heretics and that the commands and will of the Pope are of superior obligation to those of the true monarch or ruler of the country where they may be. The king allows of the marriage of Catholics and Protestants, but forbids the Romish priest to require, as the Pope has ordered, that the children should be all educated in the Catholic faith. The archbishop of Cologne has commanded the priest to obey the Pope, and not the king; and to require an oath, before marriage, that the children shall be so educated. But we cannot enter into details. It is enough to state, that the London Quarterly is apprehensive of some formidable action against the Protestant church and cause from the Romish Catholics, than has been known since the time of James II. We might ask what are the signs, in this respect, in the United States? If Protestant watchmen in this country have not cause for vigilant observation, we acknowledge, that vain fears have sometimes disturbed our imagination. Romish Catholic opinions are the same they were three and five centuries ago; and the principles of the Jesuits are dangerous to every existing kingdom in Christendom, which does not acknowledge the supremacy of the Pope, both in temporal and in spirituals. Dissenters of every character must rejoice to learn that intelligent men in the English church are awake on this great subject.

The other subject referred to, does not indeed, excite alarm, and may serve to enkindle faith and hope. The Jews are said to be more ready than formerly to converse with Christians, in many parts of Europe; to express doubts as to whether the Messiah has not appeared, and they knew him not; to read the gospels; and that many have set their faces to remove to the holy land, and there remain, seeking the favor of Jehovah the God of their fathers, and to wait for further communications from above. A spirit of religious enquiry has become greatly manifested among them, within a few years; their minds are opening to the light; and if Christians will treat them with more candor, and kindness it may serve gradually to remove the veil from their hearts, and one stumbling-block which has long laid in their way.

There are supposed to be nearly two millions of Jews in Europe; and they find more kindness from the Protestants at present, than from Catholics. Societies have been formed by Protestants, for the religious benefit and the conversion of that people to whom blindness has happened in part. Many of them listen and read, and show the unostentatious state of their minds. They are evidently more anxious, than formerly, to know why the Messiah does not come; or whether indeed, he has not already appeared. A large number of well-educated Jews have embraced the Christian faith, and admitted that Jesus was the Messiah, within twenty or thirty years. The spirit of enquiry is not confined to the Jews of particular parts of the world. In Asia, as in Europe, they now discover more anxiety, than at any past era, to examine into the Christian Scriptures, and to learn the evidences in favor of Jesus of Nazareth as the anointed one of God. Their long dispersion leads them to reflect more closely on their condition. They believe in the promises of Moses and the prophets—that they are to be restored to Judea, and that they are to be blessed and prospered under the reign of the Messiah. Is he then yet to appear, or are they to be converted to his holy religion, and to live under its mild sway, in the land of their fathers?

These are no ordinary indications of great changes in the Christian world. And they justly challenge the attention and consideration of the intelligent believer in Jesus Christ. The evidences of Christianity, as a supernatural religion, are numerous, and abundantly satisfactory to the careful examiner of them. But many still remain in doubt and skepticism. The fulfillment of prophecies is probably to be the means of removing such doubts.

The history and condition of the Jews for seventeen centuries afford proofs of the truth of the predictions recorded in the ancient Hebrew and Christian books. They must also arrest the attention and excite the more careful inquiry of the philosopher.

The gross and corrupting errors of the popish system cannot long continue to prevail, in this age of enquiry, of light and reason. And the efforts now made to restore that religion, on the ruins of Protestantism, are utterly vain and hopeless, in the view of every impartial observer of the present times. That system was upheld by ignorance. Knowledge and learning are fatal to it—and these are spreading and increasing; and the dark-



ness has fled before them; and plans of darkness, which will not bear the light, can never be accomplished. "Deus quos perdere vult, prius dementat." If under the favor and by the encouragement of Protestants, the Jews are enabled or induced to settle in the holy land, and led to embrace the gospel, it will be for the glory of each; for the triumph both of Protestantism and Christianity. B.

THE LABORING MEN OF THE NORTH are sadly mistaken, if they suppose that the slaveholders do not look with a jealous eye upon their liberty. An open attack it is not their policy to make. They claim a peculiar affinity with the capitalists and would be aristocracy of the North, to whom its laboring population, they affirm, hold substantially the relation of slaves to masters. To indurate that class with the principles of slavery is their first object. That for many years past they have labored in this work with great success, no one can deny, who has given any attention to the arguments brought on every side against emancipation, and in favor of slaveholding. Let this process be continued; let the capitalists of the North become more and more implicated in slavery, and more and more in love with the beauties of that system, and the slaveholders will be ready by and by to spring their mine. Look at the bearing of these men—we might perhaps more perfectly say bullies—by which the South chooses to represent herself in Congress—ever fighting and threatening to fight—glorifying in their Bowie knives and their pistols. Does any one believe such men would not fight us if they dared? There never was a race on earth more thirsty for blood. Could they but rely on aid enough at the North, they would fling the cords of the Union from them, and cross the line, sword in hand, to put down the spirit of liberty. They would do it now, but they fear their slaves would rise upon their backs. They know full well that there is such a thing as human sympathy, and that the laboring population of this country must be either all free or all slaves. The fact that they hold slaves is proof that they mean to establish slavery over all. Do the capitalists of the North, on the other hand, being the counterparts of the slaveholders of the South, mean to establish liberty? Not they. They profess not to care a rush for the whole matter. So they can make their cent per cent, they care not who are slaves or who are free. "Any thing," say they, "but agitation. All was going on well till the abolitionists began to disturb." Ah, very well! A prisoner sometimes does not know how strong his chains are till he stirs. The abolitionists stirred, and the North found herself prostrate and gagged, and a ruffian standing over her with a blunderbuss in one hand, and a red-hot crowbar in the other—with one he put five balls through the heart of an editor at Alton, the other he thrust down into the "Pennsylvania Hall." Now, after having discovered by experiment, that we are picketed down, and can't stir hand or foot—while biting upon the fourth gag, and the biggest of the four—our men of property and standing, forsooth, would have us hold still again, as of yore! Is any thing too bad to expect of such unspeakable meanness?—*Human Rights.*

GEORGE THOMPSON—This splendid orator and celebrated philanthropist is at present in feeble health, on account of his extraordinary exertions in the cause of humanity. Since his return from this country, no man in Europe has been so popular as an advocate in the cause of emancipation, or whose eloquence has been employed so often or with so much success. Wherever he has been called to address the people, an immense concourse has crowded around him, sometimes embracing 12 or 15 members of Parliament.—Lord Brougham has complimented him in the highest strain. Being now prevented by ill health from his arduous public labors, a subscription for his benefit has recently been put into circulation, which had already amounted, in the early stage of it, to nearly \$5,000. This is the man who was branded in this country by the servile press, as a "fugitive from justice." How strangely does the treatment he receives in his native land contrast with that which he received in this country, where his life was sought by mobs! How mean and contemptible do his persecutors appear!—*Lynn Record.*

#### EMIGRATION FROM ITALY TO GREECE.

A letter from Greece in October last says, "Perhaps it is not generally known that there are numbers of Italians every year coming to these parts from Italy, and especially from the papal States, because they cannot endure papal oppression. Poor, oppressed, and benighted Italy! who cares for her twenty millions of perishing souls!" If we supposed that our paper would by any means reach the eye of his holiness, or any information it may contain be, through any channel poured into his ear, we should be tempted to suppress this article, lest we should awaken his suspicions about this emigration, and lead him to endeavor to stop it, as Charles of England did the emigration to this country. Yet should he attempt it, he might find, as Charles did, that he was covering up the materials of an explosion which will work his ruin. Though the Pope may have well nigh succeeded in extinguishing the sparks of piety in his dominions, he cannot annihilate the principles of the human mind.—There is a point beyond which the mind cannot well be crushed. It may endure terrible burdens—but there is a point at which desperation succeeds endurance—and where it is almost certain to rise and crush its oppressor. Italian oppressors should remember this—and American Republicans would do well not to forget it.

*Zion's Advocate.*

THE License Law of 1838—better known as the 15 gallon bill—goes into operation this day. It is stated that Vigilance Committees, each consisting of about 25 members,—"friends of temperance"—have been appointed in the several Wards of this city, to see that the law is not violated, and to report the names of those who transgress, for immediate prosecution.—*Boston Com. Apr. 1.*

#### HAZARDOUS EXPLOIT.

FROM MR. STEPHEN'S INCIDENTS OF TRAVEL.

Well pleased with having my plans arranged I went out without any specific object, and found myself on the bank of the Neva. Directly opposite the Winter Palace, and one of the most conspicuous objects on the whole line of the Neva, is the citadel, or old fortress, and in reality, the foundation of the city. I looked long and intently on the golden spire of its church, shooting towards the sky and glittering in the sun. This spire, which rises tapering till it almost seems to fade away into nothing, is surmounted by a large globe, on which stands an angel supporting a cross. This angel being made of corruptible stuff, once manifested symptoms of decay, and fears were entertained that he would soon be numbered with the fallen. Government became perplexed how to repair it, for to raise a scaffold to such a height would cost more than the angel was worth.

Among the crowd which assembled to gaze at it from below, was a roofer of houses, who, after a long and silent examination, went to the government and offered to repair it without any scaffolding or assistance of any kind. His offer was accepted; and on the day appointed for the attempt, provided with nothing but a coil of cords, he ascended inside to the highest window, and looking for a moment at the crowd below, and at the spire above him, stood upon the outer ledge of the window. The spire was covered with sheets of gilded copper, which, to beholders from below, presented only a smooth surface of burnished gold; but the sheets were roughly laid and fastened by large nails, which projected from the sides of the spire. He cut two pieces of cord, and tied loops at each end of both, fastened the upper loops over two projecting nails, and stood with his feet in the lower; then clenching the fingers of one hand over the rough edges of the sheets of copper, raised himself till he could hitch one of the loops on a higher nail with the other hand; he did the same for the other loop, and so he raised one leg after the other, and at length ascended, nail by nail, and stirrup by stirrup, till he clasped his arms around the spire directly under the ball.

Here it seemed impossible to go any farther, for the ball was ten or twelve feet in circumference with a smooth and glittering surface, and no projecting nails, and the angel was above the ball, as completely out of sight as if it were in the habitation of its prototypes. But the daring roofer was not disheartened. Raising himself in his stirrups, he encircled the spire with a cord, which he tied round his waist; and, so supported, leaned gradually back until the soles of his feet braced against the spire, and the body fixed almost horizontally in the air. In this position he threw a cord over the top of the ball, and threw it so coolly and skillfully, that at the first attempt it fell down on the other side, just as he wanted it; then he drew himself up to his original position, and, by means of this cord, climbed over the smooth sides of the globe, and in a few moments, amid thunders of applause from the crowd below, which at that great height sounded only like a faint murmur, he stood by the side of the angel. After attaching a cord to it he descended, and the next day took up with him a ladder of ropes, and effected the necessary repairs.

From the Christian Register.

We have received from the publishers, Dr. Channing's remarks on slavery, contained in a letter to Jonathan Phillips, Esq. It will avail nothing for us to say it is able and eloquent—all that could be expected from its author. That the work will carry conviction to the minds of all its readers, in regard to some of the points discussed, is more than we shall venture to assert. But that those who read it with any degree of candor, will be benefited by the perusal, will feel all there is good within them, their better energies and affections, quickened, elevated and enlarged, we can say with confidence. We hope all who have read Mr. Clay's speech, will do themselves the justice of reading these remarks. The objection urged by the south, against the use of moral means, by other communities, for the removal of slavery, as impertinent and wrong, we think most satisfactorily answered. Is the south herself so delicate and particular in this matter as to give her rebukes much force? Has she never attempted to interfere with the good feelings and interests of the north, by moral means? Have none of her orators endeavored to excite one portion of our people against another, by appeals to senseless prejudices, and low passions? Did she not interfere by moral means, in favor of Texas? Did not Mr. Clay and his friends interfere by moral means, in favor of the struggling republics of South America? Were not his speeches read to their armies? Do not southern Christians interfere by moral means, with the domestic institutions of many far distant countries? Do they not contribute, to send and support missionaries there? Is it not the boast of every portion of our country, that we are interfering, by moral means—i. e. by our national example and influence, with the condition of the old nations, in a way to emancipate them from arbitrary institutions and government?

The Baltimore papers mention the death of Ezekiah Niles, at Wilmington, recently, where he has resided for some time past, in feeble health. He is well known as the editor and proprietor of "Niles' Register," and has entitled himself to the gratitude of his countrymen, in furnishing the best record of passing events of national or local importance. The success of the American System can perhaps be attributed to no individual in a greater degree than to Ezekiah Niles.—*Merr. Jour.*

FIRE IN PORTSMOUTH, VA.—A fire broke out in Portsmouth, Va. on Wednesday night, which resulted in the destruction of considerable property and the loss of life. It originated in the Post Office, and at the time of discovery had progressed so far that neither books nor papers were saved. In the same building, on the second floor, was the office of the Times, which, with all its materials, books, &c. was wholly consumed. From this the flames communicated to the adjoining building, and so on, until several houses were entirely destroyed.—*Traveller.*

#### SUMMARY.

**Shipwreck and Loss of Life.** A severe gale commenced at Ocracoke, N. C., on the 30th ult., which lasted until the 4th inst., during which the schooner Pearl, Davis, hence for Newbern, N. C., with a cargo of Merchandise, was driven ashore five miles north of Cape Hatteras. One man was washed overboard and drowned. The captain had one of his legs broken, and the mate's life is despaired of. The Pearl was owned by Mr. M. Platt, and insured in Baltimore. The cargo has been saved in a damaged state.—*N. Y. Jour. Com.*

The Rev. Simeon North has been appointed President of Hamilton College, in the State of New York. Mr. North has for several years occupied the Professorship of languages in that Institution, and is a finished scholar.—*N. Y. Jour. Com.*

**Afflicting Casualty.** James Osborn, a youth of 17 years of age, belonging to the Boston packet ship Columbia, while aloft in the act of loosening the mizen topmast, lost his hold, fell in the river, and sunk to rise no more. In his descent, he struck the mizen stay and mooring chain of the vessel. Every exertion was made to rescue his body, by grappling, but without success.—*N. O. Bulletin, 2d.*

**MISSISSIPPI.**—The Vicksburg Whig of the 13th ult. gives quite a gloomy picture of the monetary affairs of Mississippi. It represents the darkest days of 1837 as presenting but a faint picture of what is now exhibited in every town and county in the State. Goods have been sold at less than half the original cost—the lands and negroes have gone off under the sheriff's hammer for one-fifth of their value.

Letters received in New-York, state that all the Banks of the State, except the Union Bank, at Jackson, had suspended specie payments.

**Fatal Accident on the Harlem Railroad.**—About 5 o'clock on Sunday afternoon, as the cars were coming down from Yorkville, the hat of one of the passengers blew off, upon which he deliberately walked down the steps and jumped off the cars upon the track. The train at the time was going at a speed of at least 20 miles per hour. The result was as might have been anticipated—the death of the individual who thus imprudently hazarded his own life. The name of the deceased is not known.

The Coroner held an inquest over the body yesterday, at Bellevue Hospital, which, from the evidence given, went entirely to exculpate the agent and conductors of the Railroad.—*N. Y. Express.*

**Distressing Accident.** Yesterday afternoon, Mr. John Nolan, the lessee of the Merchants' Hotel, whilst driving a phaeton in company with a friend in the upper part of King street, was unfortunately killed in the following manner—the horse took fright near Boundary street, and ran off furiously to a considerable distance. Mr. N. finding it impossible to check the animal, jumped out, lost his balance, and fell with great violence against a post, which fractured his skull, and caused his death in a few minutes.

The gentleman who was with him, escaped with a few contusions. Mr. Nolan was a native of Newberry District, and has been but a few months in charge of the hotel.—He has left a young and interesting family to deplore their dreadful misfortune.—*Charleston Mercury.*

A gross case of mal-practice in a man pretending to call himself a Doctor, occurred on Sunday. Mrs. Cozens of Madison street, lost her life in a way that should be a warning to people disposed to employ quacks under any circumstances. Mrs. Cozens was confined, and sent for an individual residing somewhere in Division street, named Septimus Hunter. After the birth of her child she had alarming symptoms, and Hunter was sent for again, and in the course of the brutal treatment to which she was subjected at his hands, she died. A coroner's inquest set upon the body, and a post mortem examination made by several medical gentlemen. The result was a verdict that the woman came to her death by violence from said Hunter, and he was sent promptly to prison. The details of the case are unfit for publication.—*New York Gazette.*

**Licensed Apothecaries.**—The Mayor and Aldermen of Salem have licensed seven Apothecaries in that city, to sell spirits "to be used in the arts, or for medicine, only," under the act of 1838. This is the whole number allowed by the law.

**A SLAVER.** From Briggs' Bulletin we see that a slave has arrived at Porto Rico with 280 blacks on board. The arrival caused much sensation there.

The Boston Atlas cautions the public against receiving the bills of the following banks—Essex at Guildhall, Wolfborough at Wolfborough, N. H., Manufacturers at Belleville, N. J.

At the Supreme Court, held in Norwich, March term, 1839, in the case of Amasa C. Hall, against the Connecticut River Steamboat Company, the Jury gave a verdict for the plaintiff, with 1500 dollars damages.—The injury was occasioned on board the boat Bunker Hill, by the heeling of the boat on the passengers going ashore, by which the chain box got loose, ran across the deck, knocked Mr. Hall overboard, and broke his leg.—*New Haven Herald.*

The Alexandria Gazette says that at the last term of the Criminal Court for that county, in the case of the United States vs. R. B. Randolph, for an assault and battery on Andrew Jackson, late President of the United States, a *nolle prosequi* was entered by the District Attorney, with the consent of the Court.

**Life of a Gentleman.**—Somebody has manufactured the following: he gets up leisurely, breakfasts comfortably, reads the papers regularly, dresses fashionably, lounges fastidiously, eats a tart gravely, talks insipidly, dines considerably, drinks superfluously, kills time indifferently, sups elegantly, goes to bed stupefied, and lives uselessly.

#### Communications.

For the Christian Reflector.

**WHAT IS PURE RELIGION?** Mr. Editor,—In a previous communication I promised, with your permission, to examine some statements of Mr. Harris, which I considered at variance with fundamental truth, which are as follows. "Just look to the Savior, the Apostle's guide, and you will find men are approved and saved on the ground of morality." "You see how mankind are approved and saved on the ground of morality." "And do not men enter eternal life by the moral law?" "Who cannot see that men are saved for morality?" &c. In the above passages it is evidently the writer's meaning that men are saved for their own morality, and not the Savior's; for he quotes the doings of men as proof. Now, I broadly and deliberately state, that men are not saved for their morality, but their morality is genuine or spurious; but are saved wholly for what Christ has done and suffered, and no works, acceptable unto God, ever preceded justification by faith. "For, if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scriptures? Abraham believed God, and it was counted unto him for righteousness. Now, to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom the Lord imputeth righteousness without works." Rom. 11: 2-6. No person need infer from the above passages, that faith and works are to be separated in the salvation of men; yet it is faith, and not works, that constitutes our righteousness, by which faith we are justified, and works, or morality, evince that our faith is evangelical. "For the promise, that he should be heir of the world, was not to Abraham, or to his seed through the law; but through the righteousness of faith." It is called the righteousness of faith in opposition to the works of the law, not because we make void the law through faith, for we establish it; but because the law, though good in itself, is the ministration of death to those who would seek salvation by it. The law, though it would confer life on any who should keep it perfectly, as no man has done, or ever will do this, of course, is totally unadapted to the condition of men as sinners. It makes no provision for the pardon of sin, but "the righteousness of faith" does.

Your correspondent says, "Who cannot see that men are saved for morality." The writer cannot—So far from it, he cannot see that they are saved for either their works or their faith. Christian righteousness is called the righteousness of faith, because faith is the great instrument by which we lay hold of the atonement, and by which that atonement is appropriated to our justification. The same faith works by love, and produces that morality, or works of righteousness, by which faith is proved to be evangelical or genuine. To encourage sinners to obtain eternal life by doing the deeds of the moral law, as your correspondent supposes Christ to have encouraged the young lawyer, is like encouraging a man who owes a thousand talents and has nothing to pay, that, if he will keep out of debt, he shall not be imprisoned. It is but an aggravation of his misery, for he has incurred the debt already. Hence, "Christ is the end of the law for righteousness to every one that believeth,"—he "of God is made unto us righteousness,"—and says the Prophet, "surely shall one say, in the Lord have I righteousness and strength." "THE LORD OUR RIGHTEOUSNESS." In my turn, I would ask, who does not see that men are not saved for their morality; but are saved in consideration of the great expiatory sacrifice made on calvary? "Not by works of righteousness which we have done, but according to his mercy he saved us." "That being justified by his grace" &c.

Your correspondent seems wholly to have misunderstood the object of our Saviour, in saying to the lawyer who tempted him; "thou hast answered right; this do, and thou shalt live;" which was to discover to him his defect in the love of God and his neighbor. And it is worthy of notice, that this very passage from the law is quoted by Paul and placed in opposition to the righteousness of faith. It reads thus, "but that no man is justified by the law in the sight of God is evident: for, the just shall live by faith. And the law is not of faith; but the man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. III: 2-13; and in Rom. X: 5, 6, this contrast runs thus, "For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, that the man which doeth these things shall live by them. But the righteousness which is of faith speaketh on this wise" &c. It is not remarkable that a friend H. should seize on the law part of this contrast, and triumphantly ask, "Who cannot see that men are saved for morality?"

In regard to pure and undefiled religion consisting in "visiting the widow and fatherless," &c., it must be interpreted by other parts of scripture, as in 1 Cor. XIII. 3. "Though I give my goods to feed the poor," widows and fatherless included, "and have not (love) charity, it profiteth me nothing." The passage quoted in Matt. XXI. 34, and onward, will bear the interpretation, justification by works, as in the writings of James, only in an improper or relative sense, or metonymically, i. e. when one word is put for another, because of its close relation. I think it will be fair, where two passages have an apparent contradiction, to interpret them by other passages. When James speaks of justification by works, he does not reprobate justification by faith. But when Paul everywhere asserts justification by faith, he as constantly repudiates justification by works. Hence I understand that James's phrase, "justified by works," is to be understood metonymically. That the scriptures use metonymy, is evident from the following passages. "I turned to see the voice which spoke with me"—meaning the person who uttered the voice—"He will thoroughly purge his floor," meaning the wheat which lay on it.—The voice and floor are obviously used because of their contiguity with or near relation to the person and the wheat. So, when James says, we are justified by works, it is because of their inseparable connection with the evangelical faith, of which they are evidence. This language is very common, when we speak of things, not with philosophical precision, but according to popular acceptance. Hence we speak of the sun's rising and setting:—of riding on the turnpike, &c. I will close with an illustration. A man is undergoing a trial for theft; during which, two men, as witnesses, testify that, on the day the deed is alleged to have been committed, the prisoner was five hundred miles from the place when it occurred. The man is acquitted. Now, if any should ask, how comes the prisoner acquitted? would it not be natural and proper to say, he was cleared by the two witnesses? Yet, it was not because the witnesses testified thus, that he was acquitted; but because he was innocent, and the two witnesses were evidences that he was innocent. The works of believers stand in the same relation to their faith, as the witnesses did to the innocence of the prisoner; and in the same manner will their works justify them. N. B.

For the Christian Reflector.

Mr. Editor:—The following preamble and resolutions were adopted at the Quarterly meeting Conference of the Methodist Episcopal Church in this Town, on Saturday the 13th inst. and directed to be sent to you for publication in the Christian Reflector. Will you have the goodness to insert them and thus oblige the friends of the slave.

That it ever should have been doubted, and especially that attempts should have been made by professed Christians, to prove that the abolition of slavery is a subject inconsistent with church action, is certainly—to say the least—very remarkable, and must be placed among things to which posterity will revert with painful regret. Were it not that repeated efforts have been made to banish the claims of nearly three millions of our enslaved fellow countrymen from all religious consideration, it would be unnecessary to advert to the fact here:—we mean that kind of consideration which has an efficient bearing upon slavery: To regard slavery as an evil, occasionally to pray for its removal while we are opposed to any thing like direct action against it, seems to involve no little inconsistency, certainly such as would not be tolerated in any other moral enterprise.

Church organizations are designed as means to ends, for the accomplishment of great moral purposes; and as our purposes and means are moral, the sentiment that they are incompatible with the designs for which churches are organized, is inconsistent with enlightened reason; and if this principle is carried out, it will hurl to the ground all those great moral enterprises which have originated in christian benevolence. Are our opponents prepared to give up the cause of temperance, education and missions? or will it be contended that these objects come more perfectly within the legitimate designs of the church? We hardly think that this position will be assumed. But it may be said that the General Conference has put its heel upon Abolitionism—has caused entire silence. We are disposed to give this advice all due consideration. On many accounts we esteem the body from which it emanated; but with all due deference to their judgment, we ask to be permitted to express our humble opinion on the wrongs and woes of millions of our fellow countrymen. We lay no claim to the character or rights of either General or Annual Conferences, but we do claim in the capacity of a humble Quarterly Conference of the church of which we are members, to utter our solemn convictions in relation to the great sin of American Slavery. Therefore, Resolved, 1st. That the holding of man as property is sin under all circumstances, and that immediate and unconditional emancipation is imperiously required by the rights of the slave, the best interests of the church and nation, and the Law of God.

2d. That we believe this nation, and especially the church in this nation, are responsible for the continuance of the evil; that the only limits of responsibility of christians in the non-slaveholding States is their ability; and that by consequence it is their duty to use efforts to the extent of their ability to enlighten the public mind, to create a national conscience and to hasten the day of universal emancipation.

3d. And as associated action upon moral subjects is always more efficient than individual effort, and as much more safe as the counsels of many are more valuable than those of a few;—therefore, Societies, Conventions, Concerts of prayer in behalf of the slave and his pretended owner, the circulation of suitable pamphlets and periodicals, the employment of suitable lecturing Agents, together with the free and full discussion of the subject, are authorized by consistency and every attribute of humanity.

4th. Thus we utterly repudiate the sentiment that moral effort in behalf of the Slave, such as is used in all other benevolent enterprises, and such as is stated in the preceding resolutions, is inconsistent with the highest interests of the church; but rather that her spirituality, purity, and efficiency, her obligations to those who have no helper, as well as a regard to the dearest interests of our beloved country, make it her imperious duty to lift her voice against this great and crying sin.

5th. That the doctrines of abolitionism and their practical exemplification, are sustained by the writings of early Methodist ministers in this country—the principles upon which our

church was originally founded, and the genius of Methodism; and that by their nature, pure Methodism and Slavery are changeable antagonisms.

6th. That opposition to this holy cause, associated with zeal in behalf of temperance, christian missions, and other enterprises similar character, present to our mind a consistency which we find is extremely cult to account for on any other consideration than the want of a just apprehension of magnitude of the physical, moral, and religious evils of Slavery or from the undue suffering the influence of interested motives.

7th. That while we shall endeavor to vote towards all, christian forbearance, kindness, and courtesy—those brethren in the ministry who, by their consistent and unwavering course in the cause of the slave, have subjected themselves to privations, sufferings and sure, have our sympathy and prayers, and have our cordial co-operation and support.

8th. That it is absurd in the highest degree to expect the reign of Christ upon the earth while the Heaven-daring sin of slavery is cherished in the very bosom of the church; and that those ministers who can find a way for its continuance there, in this enlightened age of the world, are, in our judgment, fully ignorant of their duty in relation to the slave.

9th. That whenever a Conference, General Annual, or Quarterly—Bishops, Presidencies, or Preachers undertake to suppress discussion upon the subject of slavery, assume a power not delegated to them by Discipline of our church, nor authorized by word of God.

10th. That while slavery exists, and especially in the church to which we belong, we believe it to be our privilege and duty to write against the cruel Heaven-daring tem of 'complicated villany'; and holding ourselves responsible to lawful authority, where authority does not contravene the law of God as christians and freemen, will discharge solemn and holy duties in the fear of God.

Whereas, during the past year, the Carolina Annual Conference appointed a missionary to preach especially to the colored population, and that a large portion of the citizens of Abbeville and Edgefield Districts issued a protest against home missions being established among them for that particular purpose, assigning as their reason that "MISSIONS TO SLAVES MIGHT ULTIMATELY TROY SLAVERY ITSELF!"

Therefore, 11th. Resolved, That notwithstanding slaveholding does in this, as it in all cases, contravene the law of God, the solemn command of Christ to "preach the Gospel to every creature" irrespective of condition, this Quarterly Conference its decided testimony in favor of christian missions to slaves;—and that it is our duty as members of the M. E. Church, to support such missions by our Conference prayers, and all other christian means.

12th. That the transaction above referred to affords additional proof that slaveholders stand opposed to a free, full and impartial closure of gospel truth, and that, while we contemplate, with emotions of horror, that situation which, in order to perpetuate the tenace of slavery, would deprive its victims the means of salvation, we fully concur the citizens of Abbeville and Edgefield Districts in the sentiment, that "missions slaves would destroy slavery itself."

13th. That we respectfully request the New England Annual Conference to instruct their Delegates to the next General Conference to bear their decided testimony in favor of doctrine of the sinfulness of slaveholding under all circumstances, and that immediate conditional emancipation is the duty of master and right of the Slave.—And the delegates be further instructed to use all constitutional means for the extirpation of slavery from the Methodist Episcopal Church.

THOS J. WINCHELL, Sec.

The following article from a southern agricultural paper may be referred to as specimen of slaveholding magnanimity. The invention cannot be overrated, but inventor's only commendation is, what, it is? "Can any good come out of areth it?"—*Emancipator.*

From the Va. Farmer's Cabinet.

#### HORSE HAY RAKE.

It is well to preserve the history of improvements and inventions which are applied to agriculturists, and as the horse rake is one of the most valuable implements introduced among farmers in modern times it may be well to preserve the history of its invention and introduction into Pennsylvania. It is said, it was invented by a man, who lived on Hamstead Plain, Island. He died about the year 1821. It was first introduced into Pennsylvania by Michael Newbold, of Philadelphia, who about the year 1812. His first rake was destroyed by a malicious person who its innovating effects on the price of the horse rake has now become universal and has found its way into Scotland, it is spoken of in the highest terms of admiration. It saves full half the expense incident to hay making.

It is not a little remarkable that the descendants of Africa, should have invented a machine that saves the States of America one-half the expense of making hay.

Gen. Scott. Maj. Gen. Scott has received the compliment of a public dinner tendered to him at New York. The following extract from his note in reply to the invitation, shows the ground on which he declines it.

Those sentiments are deeply impressed on my heart. But my position as a soldier, bound by peculiar ties and duties to my country and government—the necessary continuing itinerant, I know not how—and the danger of seeming to seek, or to have any connection with, such a public entertainment whatever.



## Christian Reflector.

"Charity rejoiceth in the Truth."

WORCESTER:

FRIDAY, APRIL 26, 1839.

## MEETING OF THE BOARD.

A QUARTERLY MEETING OF THE MANAGERS OF THE CHRISTIAN REFLECTOR will be held at the Office of the Editor on Wednesday the first day of May, at 10 o'clock A. M. It is important that every member be present.

From the New Haven Record.

## SABBATH-LABOR UNPROFITABLE.

In Sept. 1836, the treasurer of the Utica and Schenectady Railroad Company, Gideon Hawley, published, over his own signature, a statement of the daily receipts for thirty-three THOUSAND DOLLARS. Of this sum, only \$2,411.58 was taken on the four Sabbaths in the month, i. e. a fraction less than one-eighteenth was the product of Sabbath-labor. One-seventh of the expense yields one-eighth of the profit. The average of each day in the week stands thus:

Sunday,	\$602 89
Monday,	2,345 31
Tuesday,	1,542 26
Wednesday,	1,680 03
Thursday,	1,370 60
Friday,	1,719 09
Saturday,	1,406 36

Here it will be seen that the amount received on the Sabbath is only a fraction over one-fourth of the money received on Monday, and only a fraction over one-third of the average of any other week-day. If the men employed receive one-seventh more wages than the who work but six days, and the income of the seventh day is only one-eighth, the profit is much less. Only one-eighth of the profit is received for one-seventh of the expense.

Another consideration, other things being equal: the engines and cars will last one-seventh longer for lying by on the Sabbath. Besides, if the cars were to rest on Sabbath, all the traveling, except a little for pleasure, would go into the other days of the week, and thus increase the profit and lessen the expense one-seventh.

Again, if the Sabbath were kept holy, men of Christian principle might be employed as laborers; men who could be more safely trusted, having the fear of God before their eyes; temperate men, who would not offend Christian travelers by their profanity. Said a merchant of long standing, "I never employ a clerk who does not keep the Sabbath, for I have no security for my property in such hands."

Another item of no small consideration to the community, and to every lover of his country, is the preservation of the morals of our children and youth, who cluster around the depot to see the arrivals and departures on the Sabbath. To how many of them may this very sight be the entrance to the grog-shop and the brothel, and the highway to the penitentiary and the gallows? Will the profits to the stockholders compensate for the loss of morals to the community; and will they feel it so, especially if some of their own children should happen to be of the number? If the father may run the car, can he forbid his son from going to see it? Will the proprietors, or directors, be prepared to balance the account at the final tribunal, from which there is no appeal?

There is no doubt in our mind, that Sabbath traveling and Sabbath-labor are a fruitful cause of the frequent accidents which involve the loss of so much property and which involve the loss of some of their own children should happen to be of the number? If the father may run the car, can he forbid his son from going to see it? Will the proprietors, or directors, be prepared to balance the account at the final tribunal, from which there is no appeal?

The foregoing argument against the public profanation of Lord's Day, may serve to expose, in a slight degree, the folly of this wickedness; but to check the mad career of this nation on its present downward course, a more potent argument must be employed. JENOVAN'S LAW contains that argument—the only conclusive one. "REMEMBER THE SABBATH DAY TO KEEP IT HOLY." Let it not be said that this argument will not be heeded—that the irreligious will only scoff at it—that we must use worldly influences to affect worldly men, selfish motives to move selfish men. Ask what has effected the reformation of the vicious, so far as they have been reformed? It is the authority—the Law, the Gospel, the Spirit of God. Without these the entire world would always have remained in a deep state of barbarism and vice and pollution—a continuous field of blood—an unbroken scene of horror.

Tell us not of the civilization of Greece and Rome, without the Bible. Their civilization was a mockery—it was the refinement, the sublimation of viciousness and cruelty. Paul painted no caricature of those nations, but the most exact likeness, in the first chapter of his letter to the Romans, from the 21st verse to the end. Remove the BIBLE from America, and a single century would reproduce as revolting, disgusting, terrific state of civilization here as that. Reason as philosophically as Socrates—astutely as Plato, against vice and for virtue, vice will laugh at your impotence and virtue will weep at your folly.

The vilest men are the very men to whom the Bible is most appropriate.

A VALUABLE PAIR OF HEELS. Celeste, the celebrated French danseuse—has been lately "kicking up a great dust" in New Orleans. Her heels are indeed a treasure to her. It is computed that the receipts at the Charles Street Theatre during the twenty-four nights that she performed, amounted to thirty thousand dollars—and that she realized at her benefits at least eight thousand dollars! We hope that the Orleansian will not hereafter complain of the pressure of the times.

Boston Merc. Journal.

We can assure the Editor of the Journal that his sober comment on the liberal expenditures of the "Orleanian" Chivalry, will be received by them with no little merit. It is the fashion of Slave-holders to treat with contempt the "economy" of Yankees. With them, "the bigger their expenses, the bigger the honor." And they can afford to be liberal, as scores and hundreds of men and women are

bending and toiling beneath the lash, that honorable, "truly chivalric" motive to exertion, to earn these "thousands" which their "owners" expend. Louder and sharper cracks the whip, as the expenses become more "honorable;" and, then, be it remembered that Northern laborers are from time to time made to help foot these bills, in the way many of them have been taught within the last three years through the failures of numerous Southern houses, "saddling" millions on the North. For who does not know that the groans with which the business world at the North has been filled, have been occasioned by the losses incurred in the Southern trade? These losses, though they primarily affect the Boot and Shoe dealers and other Northern traffickers with the South, fall ultimately and heaviest on the laborers, who prepare the articles for sale. We have known such laborers, who lost all they had earned for months and, in some instances, for years, in this way.

But for all these sufferings, we ought, perhaps, to console ourselves by the consideration that these losses mingle delightfully with the earnings of the Slaves to swell the river of such precious pleasures as are enjoyed in seeing "Celeste" dance, and in others equally important—horse-races, gambling, feasting, wine quaffing, &c. &c. What say our fellow working-men of the North? Content?

BARBER'S HISTORICAL COLLECTIONS. More than thanks are due for a copy of this interesting and valuable work, received by us through the courtesy of Messrs. Dorr, Howland and Co. of this town, by whom it is just published. To "pull" any book merely because of having been favored with a copy of it, is censurable; but to introduce to the public a work of substantial merit we esteem a duty. Although we have not had time to read the entire work since it left the press, it is proper to remark that opportunity was afforded us, during its passage, to examine it with some minuteness; and, whether we speak of the nature and amount of the matter contained in it, or of its literary or typographical execution, it gives us pleasure to say that it is worthy of extensive circulation. More might have been embodied under the name given to this book, yet we believe, that the author has fully redeemed the pledge given to the public. It contains 624 pages in large octavo, furnishing, besides an "outline history" of Massachusetts from its settlement to the present time, a brief history of every town in the commonwealth. It is, indeed, a comprehensive Gazetteer of this state. It is of convenient reference, being arranged in Alphabetical order of both the counties and the towns. The 215 engravings, with which it is illustrated and embellished, essentially enhance the interest of a citizen of Massachusetts in reading a history of his own state. These are accurate representations of important buildings, with sketches of scenery, &c. in the cities and very many of the towns in every part of the state. The work is to be sold, as we are assured by the publishers, only to subscribers and at a uniform price. Every reader will, probably, find something that is new to him, and every family, that shall possess a copy, will soon receive a benefit from it much beyond the value of the money necessary to purchase it.

HOW TO PREVENT ALL ACTION.

"The Cross and Baptist Journal" says—"We notice in several of our Eastern exchanges a call for a Baptist Anti-Slavery Convention. We see no necessity for a Convention of any denomination, but should rather suppose that more can be done by a union of all who are opposed to slavery."

We cannot but admire the wisdom of the course here recommended. If we have read the Journal correctly, it has, as yet, united with nobody in promoting the cause of abolition; and now that a Baptist Convention is proposed, it prefers union with every body. This is "the do nothing" scheme. "Keep quiet" is the advice of the apologists for slavery. If Baptists have been exhorted to unite with all Abolitionists, the counter cry has been—"This is a delicate question—more political than religious—you must not get us into the excitement. Let others manage it, if we agitate the question, we shall disturb the pleasing union which now exists between the North and the South, and bring trouble into our churches." We solemnly ask,

Shall Baptists continue forever to be deluded by such double dealing? While God is calling and commanding, "Open thy mouth for the dumb and plead in the cause of all such as are appointed to destruction"—shall we keep quiet, under the persuasion that this is the wiser course? Wo to the Baptist Churches, if they submit themselves to such counsels.

We confidently hope that measures will be taken at the meeting already proposed to be held in New York, at the time of the Anniversary of the A. A. S. Society, 7th and 8th of May, to call a Baptist Convention in behalf of the suffering and dumb."

To Correspondents. C. O. R. is informed that his communication is received too late for insertion "this week." All communications should be forwarded as early as Monday and even earlier, at the latest, Tuesday; except short articles, as Notices, Marriages &c. which are inserted, if received on Wednesday.

To our Subscribers. We learn that, on two routes, our paper occasionally fails of arriving in due season. The fault is not in us—but in the Post Offices, as our paper is regularly mailed in time to reach the places referred to, at the time when they are expected by the subscribers. A respected subscriber, writing on this subject says—"I do not know whether it belongs to us, or to you, to pay the postage on

such letters—if to me, put it to my account." We reply that it belongs to the Post Masters to frank all such letters, when the fault is in them. It certainly does not belong to us, when we promptly mail our paper in good season, as we uniformly do.

For the Christian Reflector.

## THE SLAVE'S SOLILOQUY.

Two hundred years beneath these chains I've laid,  
Two hundred years across these plains have strayed,  
Two hundred years the knotted scourge have felt,  
Two hundred years at slavery's altar knelt,  
Two hundred years have toiled beneath this sun,  
Two hundred years—my painful task not done,  
Two hundred years—ah me! the sad repulse!  
Two hundred years, been sold and deemed a brute!!  
Two hundred years in grief's deep vale have walked;  
Two hundred years have hope's bright visions mocked,  
Two hundred years—Oh God! nor drunk the bitter cup,  
Two hundred years—Oh God! nor drunk the bitter cup.

Two hundred years have dreary chains run,  
Since I a parent or a child have known—  
Two hundred years I've been forbidden to claim  
A brother's or a sister's sacred name—  
Two hundred years in slavery's hellish thrall,  
Of parents robbed—of brothers, sisters, all,  
Two hundred years, betraying heaven's high trust  
Has man rebelled, and I have been accursed.

Why is this, *All Righteous Father*? Why  
Thou who create to live? me thus to die?  
To live in chains, to die, not being free—  
To taste of life and not of liberty?  
Create to hear, to taste, to feel, to see,  
To live alas! yet I cannot be—  
I cannot be, for being is to use  
These sacred powers—to put them forth, and choose  
What's *er* they will—what *er* they will to shun,  
Deprived of this my being is undone—  
Undone! nay more, but half the ruin this,  
Robbed of myself, and robbed of my bliss.

Didst thou intend a being thus to make,  
'Twixt man and brute, and then thy child forsake?  
Didst thou intend thy child should ne'er be blest,  
When heaven's fires are kindled in his breast?  
Didst thou intend a spirit to bestow  
And bind that spirit out to fends below?  
Such is my fate, and such the lot for me—  
My being such, and such my destiny!

Oh! better far, than bid this stern decree,  
Repose in death—to death's dominion flee,  
To find a rest—a rest within the grave,  
Oblivion seek and plunge beneath its wave,  
It was not so, when in my youthful prime;  
I roared 'unfetter'd' in dear Africa's clime,  
When heaven smiled, when freedom was my boast,  
And free as air I dwelt on Gambia's coast.  
It was not so, when once I played, a child,  
In joyous sports, through Nubia's deserts wild;  
Or when in years mature, I bravely plumed  
To hunt the lion on the burning sand;  
It was not so, when quietly I slept  
Beneath the cooling palm's or cocoa's shade—  
Where Niles drank the noonday's fiercer beam,  
And Nilotide drank up Nile's silver stream.  
Then did the gale its spicy fragrance lend,  
And hush with hue in magic beauty blend,  
Then did the groves their richest burdens bear,  
And then did I their golden treasures share,  
But fled these scenes, and gave forlorn his fled,  
Ah! many a weary day since then has sped—  
In bondage drag must I live pursue!  
Adieu! ye scenes—and Africa's shores adieu.  
I live—I die—I live to curse my birth—  
I live to death! to take back thy son, O earth.  
Beneath thy soil I'll slay the tyrant's eye  
Which on me madly glances—I long to die.

Thus, with himself, the frenzied slave complain'd,  
In all the bitterness of woes unguined;  
Ears heard his groans—eyes saw his sorrows flow,  
But hearts were callous to a brother's woe.  
They left him there, "unpitied, unrelieved!"  
No white man cared for him—no white man grieved.  
But hark! the Thunderer's chariot wheels are heard—  
Heaven's lightning flames—heaven's wrath is stir'd.  
"Thus far—no farther! Let the oppress'd go free,  
Break every yoke; Repent, bow every knee!"  
The day of vengeance hath arrived—prepare!  
The year of my redemption is come—beware!  
The tyrant's conscience lives—ears hear—eyes see;  
The SLAVE comes forth a MAN—THY OPPRESS'D  
ARE FREE!

ARRIVAL OF THE GREAT WESTERN.

Never was the arrival of this ship looked for with deeper interest in New York. It arrived on the 15th—left Bristol on the 23d March, making a passage of 23 days—most of the time experiencing head winds and severe storms. This shows in stronger light than ever, the ability of steam ships to navigate the Atlantic, in safety under the most adverse circumstances. The Great Western brought 110 passengers. The news, by this arrival, gave much relief to the business community. Wall street smiled once more. Corn had fallen in England and cotton had risen in price. Stocks immediately rose in New York from half to 3 per cent. and cotton (of which there was an immense quantity in the city) also advanced. We noticed under the head of auction sales, that 1500 pounds Rohan potatoes, averaging 1 lb. each, sold from 20 to 25 cents the pound.

The tone of the English press on the North Eastern Boundary question, with the exception of two or three opposition or Tory prints, is pacific. The question of war with the United States, is made a party question in the parliament, and in the papers—the Tory or opposition party urging the Government to war, and the Administration party denying the necessity of warlike measures. The Great Western was to leave New York, to return on the 22d.—*N. Y. Paper.*

NEW YORK LEGISLATURE.

The Legislature have been occupied the past week with several matters of importance. In the Senate the University of the city of New York has engaged much attention touching the investigation of its affairs, which have not stood favorably in the public opinion. A committee in the Senate has gone to the city to ascertain the time the investigation will take place. For the Lunatic Asylum at Utica \$75,000 have been voted. The Senate has done itself little credit in this benevolent enterprise. The bill for the appointment of the United States Senator has engaged an extensive discussion. The chief speakers on the respective sides were Mr. Verplanck and Mr. Paige. The subject of an improvement in the judiciary by the appointment of Vice Chancellors, has likewise occupied some regard.

In the House, the Shaker bill, as it is called, resting in the society of Shakers a privilege of holding real estate and controlling it, beyond what they have heretofore enjoyed, has elicited much debate. The bill passed a third reading. The New York &

Erie Railroad has been another subject of earnest discussion, and will be for some time to come. Opinions appear to be various on this topic. Party does not seem to have much to do with it, and persons of the same politics are found on different sides.—*Rag.*

## GREAT AND DESTRUCTIVE CONFLAGRATION.

Saturday evening 20th inst. was signalized by one of the most extensive conflagrations that have ever occurred in this city, and the most extensive since the great fire in Beaver street in 1825. The number of buildings destroyed, besides the houses, &c. is not less than forty five; including the Wesleyan Chapel, many valuable residences, and a large quantity of furniture. The loss cannot be accurately estimated at this time.

WHAT HAS THE NORTH TO DO?

It is but a few weeks since a Captain Domingo Pereira of Williamsburg, L. I. executed a power of attorney to a Doctor Glover, to the following effect:—

1. To sell a woman in New Orleans, with the proviso, that inasmuch as she had been sold and faithful slave, she should have the privilege of redeeming herself at \$150, failing of which she was to be sold to the highest bidder. 2. To receive the wages of a man who has been earning \$2 per day, and to sell him also. We have this on the information of a gentleman who says he saw the power of attorney executed in the office of G. E. Baldwin Esq., and himself offered \$20 to rescue the woman from bondage. We mention it, of course, with no reference to the persons implicated in the transaction, but to illustrate a disputed point for the benefit of our readers.—*Human Rights.*

ZERAH COLBURN. We learn from the *Vt. Watchman*, the death of Zerah Colburn, in the 35th year of his age. He was distinguished when a child, for the most remarkable power of arithmetical calculation, of any person of whom there is any account extant. He was born in Vermont, and at an early age, soon after his remarkable talent was discovered, he visited this city, and subsequently many parts of this country and of Europe. He returned to this country and to his native state, after an absence of 12 years. On attaining to mature years, it was understood that he lost his peculiar talent, yet was possessed of respectable abilities and acquirements. After returning to Vermont he became a clergyman of the Methodist Episcopal Church, and recently a Professor in the literary institution at Norwich, in which situation he remained until his death.—*Bos. Patriot.*

NASHUA AND WORCESTER RAIL ROAD. We perceive by the Boston papers of Wednesday, that the bill incorporating the Nashua and Worcester Rail Road has passed both Houses of Massachusetts Legislature and become a law.

It will be of great importance to our village, as by it we shall have a direct railroad and steamboat communication to New York city, and all or most of the travel and transportation from Vermont and Maine will find this a more direct and less expensive route to that city than on any other road. By this route we shall have a direct railroad communication to Albany by the Great Western Railroad. We learn that the application will be made to the Legislature of this State next June, for an act of incorporation, with liberty to construct the road within this State.—*Nashua Gaz.*

MARRIED.

On Tuesday evening, the 5th of February last, at "True Blue" Estate Crooked Island, Bermuda, under Special Licenses from his Excellency the Lieutenant Governor, by George Biggs Esq. J. P. and Stipendiary Justice, Nelson, eldest son of Daniel Moss, Esq. to Miss Lelah Jane Collier; George, second of Daniel Moss, Esq. to Miss Sylvia Wier; Samuel, third son of Daniel Moss, Esq. to Miss Lydia Farquhar; Israel fourth son of Daniel Moss Esq. to Miss Sophia Meadows; also, Mr. William Hannah, to Frances, eldest daughter of Daniel Moss, Esq.; and Mr. Richard Hannah, to Caroline, third daughter of Daniel Moss, Esq.—*Bermuda Gazette.*

MASSACHUSETTS BAPTIST CONVENTION.

The Quarterly meeting of the Board of the Massachusetts Baptist Convention will be held on Wednesday the 8th of May next, in Worcester at the American Temperance House at 10 o'clock A. M. The meeting is postponed from the first to the second Wednesday in May on account of the Annual Meeting of the Am. Baptist Home Mission Society, that the delegates to that body may be able to attend. A general and punctual attendance is requested. By order of the Board.

Boston, April 18, 1839.

The Secretary seems to have forgotten that the above arrangement will interfere with the Anniversary of the American Anti-Slavery Society, which will be in session at the same time. Baptist Abolitionists may wish to be in New York on that occasion. We hope that a prevention is not intended, but we do think that those "in bonds" ought not to be overlooked.—*Ed. Rf.*

BRIGHTON MARKET—MONDAY, April 22.

At market 205 Beef Cattle, 20 yoke working Oxen, 30 Cows and Calves, 250 Sheep and 690 Swine. About 200 Swine reported last week. Prices—Beef Cattle—Last week's prices were fully sustained; more than the usual number were sold at the highest quotations. We quote First quality \$8 75 a \$9; second quality \$8 a \$8 50; third quality \$6 75 a 7 75.

Working Oxen.—We noticed the following sales all of which were purchased for work, viz:—\$105, \$115, \$125, \$130 and \$150.

Cows and Calves.—Sales effected at the following prices—\$30, \$32, \$40, \$50, two at \$115, two at \$60 each and one at \$75.

Sheep.—We did not obtain the price of lots. Sine.—A lot of old hogs part Barrows at 7 1-2; a lot of Barrows at 8, and a lot at 9. A lot of Shoats at 8 and 9, and a lot one third Barrows at 8 1-2; several lots small shoats at 9 and 10. At retail from 8 to 11. A few small Berkshire Shoats at 12 1-2 to 13.

Only 12 1-2 cents a Pair!

50 DOZEN of Ladies' Cotton Hose this week receiving and for sale at the above low price by ORRIN RAWSON. Worcester, April 26, 1839. 6w17.

MARRIED:

In this town, April 4, by Rev. Mr. Smalley, Mr. James McFarland to Miss Sarah Davis; April 11, Mr. Eleazer F. Preston to Miss Julia Ann Holman. By Rev. Mr. Horton, Mr. Charles A. Davis, of Princeton, to Miss Ruth Kennan of Holden. April 10, by Rev. Mr. Sweetser, Wm. Y. Holman of Leicester to Miss Sarah Holt.

In this town, April 16, by Rev. Mr. Horton, Mr. William C. Searle to Miss Eunice K. Gould. April 23, by Rev. R. A. Miller, Mr. Amos R. Harlow to Miss Elizabeth M. Barber.

In Grafton, April 16, Mr. Francis L. Eddy of Orange, to Miss Finetta Brooks.

In Chelsea, Mr. Zachariah Hall, Jr. to Miss Mary Thayer; Mr. Thomas J. Belcher to Miss Hannah B. Tewksbury.

In Bellingham, on the 7th inst., by Rev. J. T. Massey, Mr. Ora Perkins to Miss Levi-nia Buck.

In Watertown, Mr. David W. Stowers, of Chelsea, to Miss Martha A. Bird.

In Lynn, Mr. Jackson Richardson, of Boston, to Miss Sarah Rhodes, daughter of Mr. Crispus R. of Salem.

In Sharon, by Rev. Mr. Waitt, Mr. Charles Johnson to Miss Rebecca, eldest daughter of Dea. Geo. Howard, all of S.

In West Springfield, on the 23d inst., the Rev. W. Hume, of Stamford, Delaware Co., N. Y. to Miss Hannah D. Sackett, of West Springfield.

In Northbridge, by Rev. Mr. Stearns, Mr. Daniel E. Moulton, to Miss Jane M. Learned both of S.; on the 3d inst., Mr. Seth Rice of Brookfield, to Miss Harriet Brooks, of Northbridge.

In Exeter, N. H. Mr. Wm. Laws, of Boston, to Miss Elizabeth Gilman, of E.

In New York, Mr. Henry F. Clark, of Boston, to Mrs. Ann Bronson; on the 4th inst., Mr. Aretas C. Haro, to Miss Harriet Newell, daughter of Joseph Fay, of Southboro', Mass.

In Northboro', April 18, by Rev. W. H. Dalrymple, Mr. Amos Cutter of Bolton, to Miss Cynthia Ann Allen, daughter of Dea. Lewis Allen of N.

In Boston, Mr. Wm. J. Valentine of Bangor, to Miss Sophia Brigham, daughter of Aaron Brigham, Esq. of Boston.

In Salem, Mr. Seth W. Fowle, of Boston, to Miss Lucy Ann, daughter of Thomas W. Sweetser, Esq. of S.

In Charlestown, Capt. R. P. Bass, of Newport, R. I. to Miss Hannah Sampson, of C.

In Cambridgeport, Mr. Jonathan Hill, of Billerica, to Miss Laura W., daughter of Brewer Hill, of C.

In West Cambridge, Mr. George A. Locke to Miss Mary S. Davis.

DIED:

In Templeton, 11th inst. Mr. Eli Bruce, aged 72. He has been distinguished as a musician and organist.

In Boston on Saturday morning, Mrs. Mary, widow of the late Wm. Porter, Esq. 89.

Mr. Edward H. Weaver, 37.

In New Boston, N. H. Rev. Josiah Stone, 77, formerly pastor of the Baptist church in that town.

In Brooklyn, N. Y. Thomas J. Boyd, M. D. Surgeon in the U. S. Navy.

In Schenectady, N. Y. Jonas Holland, Esq., Register and Treasurer of Union College, 55.

In Dedham, Mrs. Sarah Fisher relict of the late Mr. Nathaniel Fisher 83.

In Newton, Miss Catharine Reed 28.

In Braintree, Mrs. Sarah Litchfield, 82 relict of the late Rev. Paul Litchfield, of Carlisle, Mass.

In Leicester, April 15, Mrs. Sarah, wife of Mr. Andrew Scott, aged 76.

In Spencer, April 14, Mr. James Snow, a revolutionary pensioner, aged 82.

In West Boylston, April 7, Mr. Samuel Mason, aged 90. Stephen Bigelow, aged 79.

In Warren, April 17, Phebe Jane, daughter of Alvin Copeland, aged 13; also, on the same day, Miss Martha Thompson, drowned, aged 29.

In Boston, April 19, Hon. Rufus Hosmer, of Stockbridge, aged 61.

In Chesterfield, N. H., April 4, Capt. Joseph Atherton, formerly of Harvard, Mass., aged 88.

In Woodstock, Vt., 11th inst., much respected, Benjamin Swan, aged 76.

In Jersey City, N. J., April 19, Col. Aaron Ogden, an officer of the revolutionary Army, and President General of the Society of Cincinnati, aged 93. Col. Ogden has been a Senator in Congress, and Governor of the State of New Jersey.

In Wheeling, April 8, of consumption, Hon. Alexander Caldwell, Judge of the U. S. Court in the Western district of Virginia.

In Boston, Miss Augusta, daughter of the late Mr. Henry Fowler, 23; John M., only son of Mr. John Muzzy, 20; Harriet T. Bowker, of West Scituate, 28; Mrs. Sally, wife of Capt. Barker Baker, 57; 4th inst. very suddenly, Joseph W. McKean, M. D. 38; on Monday morning, Miss Elizabeth, daughter of Mr. Edward White, 20.

In Charlestown, Miss Eliza Frost, 27; Mr. William Duell, 45.

In Salem, Laura Prince, youngest daughter of the late Thorndike Deland, Esq. 15.

In Edgartown, Mrs. Nancy, wife of Mr. Solomon Swift, 26.

In Springfield, Mrs. Eliza Almira, wife of E. D. Beach, Esq., editor of the *Hamden Post*, and only daughter of Mr. Cyrus Foote, 22.

In South Natick, Mrs. Jane, relict of the late John Atkins, Esq. 78.

In Barnstable, 31st ult., Mr. Lot Scudder, of Hyannis, 68.

DRY GOODS AT REDUCED PRICES!

There is no mistake!!!

The Subscriber is this week receiving from Auctions and other sources, 84 Packages of Fresh and Desirable Goods, amongst which may be found—

Beautiful English Prints from 12 1-2 to 25 cts.

do. French do 20 to 50

American do 7 to 18

Printed Lawns do 20 to 42

Mousseline de Laines do 25 to 75

Colored and Black Silks do 37 1-2 to 75

Fur do 50 to 1,00

do Alpines do 1,12 to 1,50

Broad Cloths do 1,50 to 8,00

Cassimers do 62 to 2,00

Edinboro' Shawls do 1,00 to 10,00

do do (col'd. Grounds,) at 2,00

Cord'd Skirts do at 42

All kinds of Millinery Goods—Summer

Stuffs—Tailors' Trimmings, &c. &c.—Together

with a complete assortment of all kinds of

DRY GOODS, which



## POETRY.

From the Morning Star.  
THE SISTERS.

Two buds, successive, on an earthly stem:  
So earthly blown—so strangely beautiful—  
Of fragrance so exquisite—Heaven would not  
long  
Forego its claim! But lent them unto earth  
One hour—and then transplanted them to bloom  
Forever in celestial Paradise.

LUCRETIA MARIA, and MARGARET MILLER  
DAVIDSON, were daughters of Dr. Oliver and  
Mrs. Margaret Davidson, of Plattsburg, N. Y.  
Lucretia Maria, the eldest, died in 1825. Her  
person is described as singularly beautiful: a  
high, open forehead, a soft black eye; perfect  
symmetry of features; a fair complexion; and  
luxuriant, dark hair! But however beautiful  
her person, the sentiment, expression, and har-  
mony of the following lines must be more beau-  
tiful, as they are less perishable. She wrote  
them when in her fifteenth year.

## TO A STAR.

'How calmly, brightly, dost thou shine  
Like the pure lamp in virtue's shrine!  
Sure, the fair world which thou may'st boast,  
Was never ransomed, never lost.  
There, beings, pure as heaven's own air,  
Their hopes, their joys together share,  
While hovering angels touch the string  
And seraphs spread the sheltering wing;  
There, cloudless days and brilliant nights,  
Illum'd by heaven's refulgent lights;  
There, seasons, years, unnoticed roll,  
And unregretted by the soul.

'Thou little sparkling star of even—  
Thou gem upon an azure heaven!  
How swiftly will I soar to thee,  
When this imprison'd soul is free!"

The "imprisoned soul" was soon "free."—  
It left its beautiful clay-casket before she was  
quite seventeen years of age. She died in  
peaceful reliance on the sure promises of the  
Lord Jesus, in whom she believed. And her  
freed spirit soared to a better world than her  
fancy depicted in the "star of even;" a world  
"illum'd" by light more "refulgent," than  
those which, in her fancy, made the days and  
attended the nights of that fair sphere which  
she so sweetly sung! A collection of her po-  
ems has been published, with the title of "Amir  
Khan, and other Poems: the remains of M. L.  
Davidson."

MARGARET MILLER DAVIDSON, the younger  
sister, was two or three years of age when Lu-  
cretia M. died. The poetic genius of Margaret  
began to develop itself in a remarkable degree,  
at the age of five. She composed and wrote  
the following in her common-place book, while  
in her eighth year:

Roll on, roll on, bright orb of day!  
Roll on, thou beauteous queen of even!  
Ye stars that ever twinkling play,  
And sweetly grace the arch of Heaven.

Roll on! until thy God's command  
Shall rend the sky and tear the earth!  
Till he stretch forth his mighty hand,  
And check the voice of joyous mirth.

He spread the Heavens as a scroll!  
He made the sea; he formed the world!  
The Heavens again shall backward roll,  
And mountains from their base be hurled.

He formed the lovely verdant green,  
And aught of fair that e'er hath been;  
But all with Time shall pass away,  
And in one shapeless ruin lay—

But God in his glory, the God of the sky,  
Will continue through endless eternity;  
Forever, untainted, all holy, and pure,  
His love and his mercy shall ever endure.

M. M. D.  
CANADA, 1830.

Her admirable invocation to Spring is particu-  
larly appreciable at this present season, while  
our vital life-tide is flowing and "bounding  
with new vigor under that influence which the  
following lines invoke, and which they so well  
describe that even a winter-reading of them  
might quicken the chill life-stream more than  
half-way to its real spring-space. This exqui-  
site effusion was written by her when but twelve  
years of age!

## INVOCATION TO SPRING.

Bend down from thy chariot, oh! beautiful  
Spring;  
Unfold like a standard, thy radiant wing,  
And beauty and joy in thy rosy path bring!  
We long for thy coming, sweet goddess of love!  
We watch for thy smile in the pure sky above!  
And we sigh for the hour when the wood birds  
shall sing,  
And nature shall welcome thee beautiful spring!  
How the lone heart will bound, when thy pres-  
ence draws near,  
As if borne from this world, to some lovelier  
sphere;

How the fond soul to meet thee, in rapture shall  
rise,  
When thy first blush has tinted the earth and  
the skies—  
Oh! send thy soft breath on the icy bound  
stream!

'Twill vanish—'twill melt like the forms in a  
dream—  
Released from the chain, like a child in its glee,  
'Twill flow on, unbounded, unfettered, and free!  
'Twill leap on in joy, like a bird on the wing,  
And hail the sweet music, oh, beautiful spring!  
But tread with thy foot, on the snow covered  
plain,

And verdure and beauty shall smile in thy train!  
But whisper one word with thy seraph-like voice,  
And nature and earth shall rejoice! shall re-  
joice!

Oh spring!—lovely goddess! what form can  
compare,  
With thine so resplendent, so glowing, so fair!  
With sunbeam so bright as thine own smiling  
eye

From whose glance the dark spirit of winter  
doth fly?  
A garland of roses is twined round thy brow—  
T' thy cheek with the pale blush of evening doth  
glow—

A mantle of green o'er thy soft form is spread,  
And the light-winged zephyr plays round thy  
head.

Oh! could I but mount on the eagle's dark  
wing,  
And rest ever beside thee, Spring! beautiful  
Spring!

While the thought of thy beauty inspireth my  
brain,  
I shrink from the terror of cold Winter's reign,  
Methinks I behold thee—I hear thy soft voice—  
And in fullness of heart, I rejoice! I rejoice!  
But the cold wind is moaning, the drear snow  
doth fall,

And naught but the shrieking blast echoes my  
call.  
Oh! heed the frail offering an infant can bring!  
Oh! grant my petition, Spring, beautiful Spring?

M. M. D.  
New-York, 1835.

This child of sweet song, laid down the earth-  
ly lyre to take the golden, heavenly harp, at an  
age yet earlier than that at which her sister had  
made the exchange before her. She died in  
November last, at the age of 15 years and 9  
months. She too enjoyed the indwelling life of  
Christ, while the consumption slowly wasted  
away the mortal frame. She died in the faith  
of Jesus. With her sister who sung on earth  
before her, she now sings in heaven—pure,  
blood-washed, beautified spirits, they join the  
song of Moses and the Lamb, ascribing all wor-  
thiness to him who redeemed them by his blood,  
with all the ransomed, out of all nations.

## THE SLAVE OF SIN.

From the Friend of Virtue.  
A star has risen, thou wandering one,  
It glides thy darkest even;  
It points you to the rising sun,  
And shows the path to heaven.

Imprisoned in despair,  
These fetters now are riven;  
The chains of guilt no longer wear,  
But breathe the air of heaven.

Lo! Mercy's gates are open,  
To you her smiles are given;  
O take the promise and the hope,  
And steer thy course to heaven.

A female band appear,  
With all thy foes they've striven;  
The Prince of Peace dispels all fear,  
And bids you—seek for heaven.

L. B. S.

## TEMPERANCE.

TEMPERANCE IN FRANCE: MR. DELEVAN'S  
INTERVIEW WITH THE KING.

The following account of an interview of our  
countryman Mr. Delvan, with the French King,  
will be read, with much interest. Mr. Delvan,  
after years of arduous labor for the Cause of temperance in his own  
country, is now traveling in Europe for the  
furtherance of the same great enterprise.

Mr. E. C. Delevan, who was in France a  
few months since, in a letter to John H.  
Cooke, Esq. President of the American  
Temperance Union, dated Paris, Nov. 13th,  
gives the following account of his interview  
with King Louis Philippe.

After leaving Britain and entering France,  
I expected to do nothing, as my ignorance  
of the French language would prevent my  
approaching most of the influential men.

However, having received from the French  
Consul General, in the United States of  
America, a letter of introduction to the Aid  
de Camp near the person of the king, I en-  
closed it to his address, soon after my arri-  
val in Paris. I received an immediate an-  
swer, saying, that His Majesty would see  
me through our minister, Gen. Cass, who,  
with great kindness and promptitude at once  
made the necessary arrangements; and last  
evening at half past eight, I was intro-  
duced by him at the Tuilleries, first to the  
queen and the sister of the king, who, with  
a half a dozen of ladies in waiting, were  
seated around a table, engaged in various  
occupations, the queen in netting articles to  
sell for the benefit of the poor. Both the  
queen and the princess addressed me in  
English, the latter making some kind re-  
marks relating to temperance, which she  
said was a highly philanthropic effort. The  
king was not in the apartments when we ar-  
rived, but soon entered; when Gen. Cass  
immediately presented me and the conver-  
sation soon commenced, by his Majesty's of-  
fering to do all in his power to assist my ef-  
forts for temperance. I was not a little sur-  
prised to find that the king was perfectly  
well informed on the subject, aware of its  
importance to all branches of industry, as  
also of its political and moral value; and  
more so to find that there was no disagree-  
ment in our views of the habitual use of  
wine. He stated expressly that the drunk-  
enness of France was occasioned by wine;  
that in one district of his empire, there was  
much intemperance on gin, but he considered  
wine the great evil. I took the liberty of  
asking him, if I had understood him to say,  
that his opinion was that wine occasioned  
most of the evils of intoxication in France,  
and was answered in the same words, 'The  
drunkenness of France is on wine.'

I presume you recollect, that while in  
Virginia and Washington, some years since,  
I visited Messrs. Madison, Jackson, and  
Adams, and obtained their signatures to an  
expression in favor of abstinence from ar-  
dent spirits.—I named this to his Majesty,  
and having the medal in my pocket, I show-  
ed it to them; he retired to another room,  
where he soon sent for me, and read it  
aloud; and when he returned it to me, he  
said that it was not only true, but well ex-  
pressed (you probably know that it was  
drawn up by our excellent fellow laborer,  
Dr. Edwards.) After this our conversation  
continued by my giving the history of our  
efforts while confined to ardent spirits and  
the cause and necessity of our taking broad-  
ground and trying to banish the use of  
all intoxicating drinks. I submitted on pa-  
per to his Majesty, by his permission, a  
declaration of our present views and prin-  
ciples of action, as follows:—We are satis-  
fied that intoxicating drinks, when used as a  
beverage by persons in health, are never  
beneficial, but hurtful, and that to abandon  
such use, would greatly tend to promote the  
health, virtue, happiness, and prosperity of  
mankind.

This he also read aloud, and immedi-  
ately

ly said, 'That is true. I believe it, and  
would willingly sign it myself, if I thought  
that in France it could at present do good.'  
His Majesty then spoke generally of the in-  
temperance of other nations, England, Rus-  
sia, and Sweden, &c., and his earnest de-  
sire appeared to be, that this most odious  
vice might every where cease. He contrast-  
ed in the most flattering manner the pecu-  
liarly happy condition of our own country,  
to receive and profit by such a reformation,  
with the difficulties to be met and overcome  
in France, and passed a high eulogium on  
the character of our people.

I stated to the king, that I had been out-  
side the barrier which surrounds Paris, and  
where the common people resort to drink  
wine, because there it is free of duty. 'Ah,'  
said he, 'there you will see drunkenness.'  
And truly I had seen it there, in all its hor-  
rors and debasing effects, chiefly on wine.

I told him, that my guide had said that he  
thought that one eighth of the population of  
Paris were drunkards; his Majesty thought  
this too great a proportion. I repeated al-  
so another remark made by my guide, 'that  
the king had done much for France when he  
shut the gambling-houses, but that he would  
do a still greater good, if he would stop  
the drinking of intoxicating drinks.'  
Before closing I must in justice to my own  
feelings, express to you, how much I have  
been indebted to Gen. Cass, our minister to  
this court. You know, that from the com-  
mencement of our efforts, he has been great-  
ly interested in this cause, and always ready  
to give his testimony in favor of it. In my  
interview with the king, he seconded me  
most kindly and most faithfully, and to him,  
under God, I am indebted for the favorable  
reception I received. In a day or two I  
leave for Italy. I hope to return to Amer-  
ica some time next year, but shall be gov-  
erned by circumstances.

From the New York Register.  
WEST INDIES.

MOUNT HERMON, JAMAICA,  
January 9, 1839.

My dear brother in Christ Jesus—  
Since I parted with you at Caldwell's, I  
have frequently had you in grateful remem-  
brance. At New York, I had another at-  
tack of fever, but was mercifully restored,  
and sailed for Jamaica, in the ship Ennui,  
on the 2d of October. Our voyage, by way  
of Santa Cruz, was pleasant, and we reach-  
ed Kingston in safety on the 21st of the  
same month.

I found the island perfectly quiet—the  
people working well for the short time they  
had to settle down; and when the shameful  
conduct of employers was taken into  
consideration, their conduct was truly won-  
derful: yet because the slavery-loving por-  
tion were not allowed to have all in their  
own way, the venal editors of newspapers  
were crying out aloud, as if all was going to  
destruction; and charging the Baptist mis-  
sionaries as the authors of the evil!—one  
writer gravely asking if the present conduct  
of one of them (who advised some people to  
leave the property if they could not agree  
with their masters) was not sufficient proof  
that they (the Baptist missionaries) were in-  
deed the instigators to the rebellion in 1831

—2! Thus the papers still rave and rage;  
but none of us think it necessary to notice  
them much; as we know they are not to be  
reformed, and are too low sunk in character,  
to be believed to our injury. Indeed, we  
have so much to do with our flocks and  
schools, that we are without time to mispen-  
d upon such attacks as daily, almost, pour  
forth in the newspapers against us. We  
have the answer of a good conscience, and  
go forward fearlessly in the path of duty.

God has been nigh to us to maintain our  
cause; and if we are kept humble and faith-  
ful, we have nothing to fear from those who  
have set themselves up against us. The  
Governor is going on well and several in  
authority; but a majority in the House of  
Assembly, and a number of maddened spir-  
its out of it, who wish to uphold a system of  
slavery in a free country, are those that  
cause all the agitation and turmoil. The  
Assembly are acting in a way likely to  
change our form of government in this is-  
land, as they have stretched the patience of  
the British Parliament to the utmost pitch  
it is likely to bear.

On my return I found my different church-  
es in a better state than I could have expect-  
ed, through the blessing of God upon the  
faithful labors of the two native assistants I  
left in charge of them during my absence.  
Since, they have gone on increasing, and on  
Sabbath first we expect to baptize one hun-  
dred and sixty.

The schools, also, are increasing; and  
all, so far as mortal eyes can penetrate, bids  
fair for prosperity, and knowledge, and hap-  
piness, in this interesting isle of the West.  
The people are working cheerfully for 17s.  
2. 1. and 2. 6. per day. The 1. 8. is a quarter  
of a dollar; the 2. 1. is your two shillings and  
six pence; and the 2. 6. is with you three  
shillings. This is without any house or  
ground; when they are supplied with those,  
they work for less. I hear of them getting  
from 10 pence (i. e. your shilling) to 2 1.  
with hut and ground included.

In our churches knowledge is increasing;  
Bibles are procured and read; many grown  
up people have persevered at Sabbath and  
night schools, until they have felt able to  
read intelligibly the word of eternal life for  
themselves. Fruits of righteousness fre-  
quently appear; liberality abounds; and a  
great desire prevails to send the gospel to  
Africa. Many here would gladly go, were  
they fit, to their distant kinsman; and sev-  
eral of the Jamaica missionaries would, were  
others sent to take care of their churches,  
gladly go to commence a mission, if prac-  
ticable, on the banks of the Niger or some  
other of the interior parts of the vast con-  
tinent of Africa. Upwards of six hundred  
dollars have been speedily subscribed, by  
two or three Churches, for this object; and  
it is hoped that the society in England will  
take the important matter into their most  
serious consideration.

My own health is not improved. Since  
my return I have had ague and fever fre-  
quently, and have now an enlargement of  
the spleen. My daughter has often been  
sick, and Mrs. Clark now lies confined to  
her bed with sore fever. It is likely I shall

have to repair to England this summer in  
search of health; which I shall find it to be  
the will of my heavenly Father that I should  
labor again in his vineyard. I have preach-  
ed very seldom since my return, and am  
now forbidden to speak continuously by my  
medical attendant.

I hope that yourself and Mrs. Sheldon  
and child are well; and that you have peace  
and prosperity attending your labors. I  
shall be glad to hear from you at an early  
period, as by May I may leave for England.

Farewell, dear brother. May we meet  
after the storm of life is over, in the haven  
of eternal felicity. With sincere love,  
in which Mrs. C. unites, I remain, with  
thanks for all your kindness to me, while  
a stranger in a strange land, your affection-  
ate brother in the faith and hope of the gos-  
pel,—

JOHN CLARK.

It is delightful to hear of the progress of  
the cause among these poor, ignorant people.  
The baptism of one hundred and sixty sa-  
ble ones must have been a deeply interest-  
ing spectacle. What a mercy to them that  
they were ever stolen away from Africa,  
notwithstanding all the sorrows they have  
passed through. How mysterious the ways  
of God in gathering his people out of the  
world, and bringing good out of evil. The  
benevolent spirit displayed by those poor  
people in behalf of their kinsman accord-  
ing to the flesh—raising the large amount  
of \$600 to send the gospel to Africa, by so  
small a number of churches, as 'two or  
three'—should put us in this privileged land  
to shame.—Reg.

From the New York Evangelist.

## THE THINKER.

"Millions of money for an inch of time!"  
QUEEN ELIZABETH.

The great Lorenzo of Florence, better  
known, perhaps, as Lorenzo the Magnifi-  
cent, was once asked by Martelli why he al-  
lowed himself the habit of so late rising? and  
the great statesman answered, as a New  
England farmer might have done, by put-  
ting the question to his catechist, "Why is  
it, Martelli, that you rise so early?" So  
Martelli began to describe his morning pur-  
suits, and to enlarge on the freedom with  
which he performed them after the refresh-  
ment of sleep. But, after all, it appeared  
that his early employments were of little or  
no importance, and Lorenzo stopped him  
soon with a just rebuke—"My morning  
dreams, Martelli, are better than any morn-  
ing's business."

It is no part of the desire of *The Thinker*  
to bring into dispute the very important  
duty of early rising; but the story with  
which we open this day's paper will surely  
serve as a good motto to some hints on the  
due employment of our minutes, without de-  
tracting a whit, in a sensible man's mind,  
from the reasonableness of the scriptural  
precept, that we should live, "Redeeming  
the time."

Lorenzo was certainly a man who did this;  
and although, unlike most who have accom-  
plished much in the world, his early hours  
were not the most actively engaged, it was  
because, though he rose late, his lamp burn-  
ed the longer after midnight; and because  
the sun-light saw him never idle, when once  
it had awakened him; and because, as he  
himself hinted, his dreams were full of  
thought, and wrought more good in the  
world than the soberest schemes of those  
who rise early to dream all the day long, or  
who wake in the night watches only to "im-  
agine mischief on their beds."

When the learned Grotius lay upon his  
death-bed he groined out his spirit with the  
sigh, "Ah me! I have lost a life in labori-  
ously doing nothing!" and many are the  
young men of talent, who are now perhaps  
striving honorably in their colleges, and  
filling their minds with all valuable reading,  
who will pore over the works of that im-  
mortal scholar, and go forth anon to imitate  
him, who will yet lose the better part of his  
example, in neglecting the volumes of mean-  
ing that dwell in that terrible death-gasp.

Yet these are the men who rise early, and  
go to their pillows late; who toil through  
the wisdom of the ancients, and the science  
of the moderns; who will pass through life  
learned heads, and yet die like the worm  
that lives in old books, and turn to ashes,  
without even passing, like the caterpillar, in-  
to a thing with wings.

So much depends upon our judicious use  
of the dear hours which our Maker gives  
us of sunlight and of peace! Surely, Mar-  
telli was right in his abstract notion of the  
duty of a good man's rising with the day;  
and yet, so little did he know what the  
Christian should rise to do, that no doubt  
the reader of this paper has asked already,  
of himself, "And who and what was Mar-  
telli?" But of Lorenzo, the fame hath not  
been so enduring than his works. The  
very light through which we look back on  
his twilight age, streams, much of it, from  
him. The toilsome life of that merchant-  
king was not a little connected with the re-  
vival of letters in the West, the creation of  
modern rivals to the wonders of old art, and  
ultimately, under God, of the reformation of  
the church.

The lark flith nearest to heaven, because  
she rises earliest of birds: and she sings  
as she soars, because the light of God's  
countenance is on her pathway, and his  
freedom to her wings. 'The Christian's  
soul should ever be like hers—should ever  
spring up to its Author, and go forth to its  
daily duties with benediction. Like her,  
he will surely be fed by the hand that pro-  
vides for the "sparrows that are sold for a  
farthing." Unlike her, he is to be fed forever  
a pensioner on His love who upholds her  
tender wing in the air. And yet, even the  
bird, that is no more to-morrow, tells the  
praises of the Lord all the livelong day! Is  
not the Christian's duty plain, then, to learn  
a lesson from inferior nature, and to let all  
his life long be an anthem to the glory of  
God?

"Whoso seeketh his life," saith our bless-  
ed Savior, "shall lose it;" and very cheer-  
ing is the promise with which this stern  
sentence is balanced; that, "whoso loseth  
his life for His sake, shall surely find it."  
It is this *losing of our life* that we must  
come to, if we would indeed live to advan-  
tage; and then (if we find it not before) it

will come to us, when, in a dying hour, we  
can forget the groan of Grotius, in the tri-  
umph of St. Paul, "I have fought a good  
fight, I have kept the faith!"

## IMPORTANT TO THE WORKERS.

The laboring men of the North are sadly  
mistaken, if they suppose that the slavehold-  
ers do not look with a jealous eye upon their  
liberty. An open attack it is not their pol-  
icy to make. They claim a peculiar affinity  
with the capitalists and would-be aristocracy  
of the North, to whom its laboring popula-  
tion, they affirm, hold substantially the rela-  
tion of slaves to masters. To indoctrinate  
that class with the principles of slavery is  
their first object. That for many years past  
they have labored in this work with great  
success no one can deny, who has given an  
attention to the arguments brought on every  
side against emancipation, and in favor of  
slaveholding. Let this process be continued;  
let the capitalists of the North become more  
and more implicated in slavery, and more  
and more in love with the beauties of that  
system, and the slaveholders will be ready  
by and by to spring their mine. Look at the  
bearing of those men—we might, perhaps,  
more properly say bullies—by which the  
South chooses to represent herself in Con-  
gress—ever fighting and threatening to fight  
—glorying in their Bowie knives and their  
pistols. Does any one believe such men  
would not fight us, if they dared. There  
never was a race on earth more thirsty for  
blood. Could they but rely on aid enough  
at the North, they would fling the cords of  
the Union from them, and cross the line,  
sword in hand, to put down the spirit of  
liberty. They would do it now, but they  
fear their slaves would rise upon their backs.  
They know full well that there is such a  
thing as human sympathy, and that the la-  
boring population of this country must be  
either all free or all slaves. The fact that  
they hold slaves is proof that they mean to  
establish slavery over all. Do the capitalists  
of the North, on the other hand, being the  
counterparts of the slaveholders of the South,  
mean to establish liberty? Not they. They  
profess not to care a rush for the whole mat-  
ter. So they can make their count per cent,  
they care not who are slaves or who are free.  
"Anything," say they, "but agitation. All  
was going on well, till the abolitionists be-  
gan to disturb." Ah, very well! A prison-  
er sometimes does not know how strong his  
chains are till he stirs. The abolitionists  
stirred, and the North found herself over-  
tired, and gagged, and a ruffian standing o-  
ver her with a blunderbuss in one hand, and  
a red-hot crowbar in the other—with one he  
put five balls through the heart of an editor  
at Alton, the other he thrust down into the  
"Pennsylvania Hall."—Now after having  
discovered, by experiment that we are pic-  
keted down, and can't stir hand or foot—  
while biting upon the fourth gag, and the  
biggest of the four—our men of property  
and standing, forsooth, would have us hold  
still again, as of yore! Is anything too bad  
to expect of such unspokeable meanness? All  
men who intend to live freely as well as  
honestly, by the sweat of their brows, and  
to leave the like inheritance to their children  
will do well to look into this matter.—*Human Rights.*

## THE PROPHETIC DEWDROP.

A delicate child, pale, and prematurely  
wise, was complaining, on a hot morning,  
that the poor dew-drops had been too hastily  
snatched away, and not allowed to glitter  
on the flowers like other happier dew-drops,  
that live the whole night through, and spar-  
kle in the moonlight, and through the morn-  
ing onward to noonday. "The sun," said  
the child, "has chased them away with his  
heat, or swallowed them up in his wrath." So  
soon after came rain and a rainbow; where-  
upon his father pointed upward. "See,"  
said he, "there stands the dew-drops glori-  
ously re-set—a glittering jewelry—in the  
heavens; and the clownish foot tramples on  
them no more. By this, my child, thou art  
taught that what withers on the earth  
blooms again in heaven." Thus the father  
spoke, and knew not that he spoke prefigu-  
ring words; for, soon after the delicate  
child, with the morning brightness of his  
early wisdom, was exhaled like a dew-drop  
into heaven.—*Jean Paul Richter.*

*Labor Saving Soap.*—Mr. Gibbs—I  
herewith send you a Recipe for making the  
Labor Saving Soap (so called) it is an ex-  
cellent article for washing and as saving of  
labor.

The Recipes for making, have been sold  
in this place from 5 to 10—and the soap 7  
cents per pound; but can be manufactured for  
about 2 cents. If you see fit, you may  
publish it for the benefit of the public.

Take two pounds Sal Soda.  
Two pounds yellow bar soap.  
Ten quarts of water.

Cut the soap in thin slices and boil all to-  
gether two hours—then strain through a  
cloth, let it cool, and it is fit for use.

*Directions for using the soap.*—Put the  
clothes in soak the night before you wash,  
and every pair of water in which you boil  
the clothes, add about 1 pound of soap, the  
clothes will need no rubbing, merely rinse  
them out and they will be perfectly clean  
and white.

Great Falls, N. H. Oct. 4, 1838.

*AWFUL OCCURRENCE.*—The Providence  
Journal says that a man called at a Poor  
House in Exeter, Rhode Island, kept by  
Timothy Peckham, on Wednesday evening  
last, about 12 o'clock and demanded admis-  
sion—he was refused. They told him he  
could go into the barn and sleep; he threat-  
ened to have revenge. In a short time af-  
ter, the house was discovered by the neigh-  
bors to be on fire. Six of the inmates, the  
poor of the town, and two persons on a visit  
from Newburyport, to Mr. Peckham's fam-  
ily, perished in the flames! Mr. and Mrs.  
Peckham barely escaped with their lives.

It is stated in the Philadelphia Ledger,  
that there is a number of infamous wretches  
in that city, engaged in kidnapping children,  
and detaining them, to secure a reward for  
their restoration.

*COUNTERFEITERS.* A nest of counterfeit-  
ers has been ferreted out in New Bedford.  
Six individuals have been arrested, and  
committed to jail for examination. A quan-  
tity of base silver coin, amounting nearly to  
two bushels, machinery, dies, &c. &c. have  
also been taken into custody and conveyed  
to the police office.

A considerable quantity of bank bills,  
supposed to be counterfeit, was found upon  
the prisoners. Among them were \$10's of  
the Leicester bank in this State, \$5's of the  
Hamilton bank Boston; and various others,  
some of banks in the State of New York.  
Post.

*THUNDER STORM.*—Last Friday, says the  
Northampton Courier, about 3 o'clock in the  
morning, a terrific Thunder Storm passed  
over this town. The previous two or three  
days had been dull and lowering, and during  
the evening of Thursday some rain fell.  
Towards morning of Friday, the people here  
were roused up by intensely vivid flashes of  
lightning and awful discharges of "heaven's  
artillery." Seldom during the sultry sum-  
mer have we seen more piercing flashes or  
more stunning explosions of thunder. The  
weather which followed was more cool, with  
a bright, cheerful sunshine, while the trav-  
elling remained horrible.

*APPROPRIATIONS.* According to the offi-  
cial report made by the Clerk of the House  
of Representatives, appropriations were  
made during the late session of Congress to  
the amount \$36,862,242 78, for the follow-  
ing objects, viz:—  
Civil and diplomatic - \$9,010,081 57  
Army, Fortifications, and  
Military Academy, 16,556,253 65  
Navy - 5,130,781 64  
Revolutionary and other  
pensioners, 2,400,020 15  
Current expenses of the  
Indian department, 1,755,007 20  
Preventing and suppressing  
Indian hostilities, 1,850,774 00  
To promote the progress of  
the useful arts, 9,250 22  
Private claims, 45,095 27  
\$36,862,242 78

On Wednesday evening, last week, Mr.  
Thomas C. Lothrop, son of the Hon. How-  
ard Lothrop, of Easton, was drowned at  
Wareham. The circumstances of the sad ac-  
cident are as follows:—Mr. Lothrop was the  
general agent and superintendent of the ex-  
tensive Iron Works in Wareham, owned by  
his father-in-law, the Hon. J. A. Parker, of  
this town. On the evening of Wednesday  
he rode down to the Narrows for the pur-  
pose of making some arrangements for the  
sailing of a sloop the next morning, which  
he had been loading, and which was lying  
at the wharf. In attempting to leap from  
the deck of the vessel to the wharf it is sup-  
posed that he struck a plank which deprived  
him of consciousness, and precipitated him  
into the river. Before the body was extri-  
cated life was extinct. The usual efforts for  
resuscitation were made under the direction  
of skillful physicians, but without success.  
The body was subsequently brought to this  
town for interment.—*New Bedford Mer.*